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HELP YOUR RED CROSS
"Inasmuch as ye have done it unto one of the least of these"
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
HUBERT CHAPIN

The Progress *of* Church Federation

BY
CHARLES S. MACFARLAND
General Secretary of the Federal Council of the Churches of Christ in America

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The Spirit Christlike
The Infinite Affection
Jesus and the Prophets
Spiritual Culture and Social Service
Christian Service and the Modern World
The Great Physician
The Progress of Church Federation

BOOKS EDITED AND IN PART WRITTEN BY THE AUTHOR

The Christian Ministry and the Social Order
The Churches of the Federal Council
Christian Unity at Work
The Churches of Christ in Council
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PREFACE

THIS volume has been prepared in response to a considerable demand for a brief record of the proceedings and activities of the Federal Council of the Churches of Christ in America, for readers who are unable to go through the six rather voluminous books constituting the record for the past quadrennium, but who do wish to acquaint themselves with the nature and scope of the work of the Council.

While this record is mainly concerned with the quadrennium from 1912 to 1916, it seems best to begin with a brief statement of the history and constitution of the Council up to the year 1908, when it was officially organized, and also of its activities during what may be termed the formative period from 1908 to 1912.

The material is taken mainly from the six volumes of the Library of Christian Co-operation.

The reader who desires a completer study of the history and constitution of the Council will find it in Dr. Sanford's interesting volume, "The Origin and History of the Federal Council," and a description of the 30 Constituent Denominations constitutes the volume by the author, entitled "The Churches of the Federal Council." At the time of writing this volume arrangements are being perfected for the preparation of a record of the previous Evangelical Alliance, which will also be of

interest to the student of the co-operative movement.

A completer account of the procedures and practical activities of the Council will be found in the volumes entitled "Church Federation," "Federal Council of the Churches," "Christian Unity at Work," the six volumes composing the Library of Christian Co-operation, and "The Churches of Christ in Time of War." Still more complete are the annual reports of the Federal Council and the Home Missions Council.

Statistical information will be found in the "Federal Council Year Book" and a comprehensive view of the social movement of the churches may be found in the "Year Book of the Church and Social Service." These two volumes ought to be secured annually by every pastor, and should be in every library for general use.

This volume is an attempt to present a general view of the contents of all the above-named volumes.

On the work of local federations of churches a handbook is in course of preparation to be entitled "A Manual of Inter-Church Work."

C. S. M.

New York.

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I

CHRISTIAN CO-OPERATION THE CALL OF THE AGE

FEDERAL unity is simply denominationalism in co-operation. It is the effort to adjust autonomy and corporate action, individuality and social solidarity, liberty and social adaptation. According to the classic definition of Herbert Spencer, evolution is the process of passing from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity during which the retained motion undergoes a parallel transformation. Thus the rise and existence of denominations, following the Protestant Reformation, was an indication of progress and not of deterioration.

A study of history, however, reveals another element in evolution—namely, that it is cyclical. Progress is not directly in one direction, it comes through both forward and backward movements. We go a long distance in one direction, we then pause, and to a certain point make a return. We then gather up our renewed forces and move on again.

In theology, we know of thesis and antithesis. First we move in the line of one proposition; then comes a proposition the antithesis of this, and out of the ultimate blending of the two we find harmony and progress.

These various theories of evolution seem applicable to our denominationalism. We have gone pretty far in carrying out the proposition which has resulted in the diversity of denominationalism. Those who hold to Rome have gone equally far, in their antithesis, in the direction of unity. Perhaps we are getting, among our Protestant denominations, to recognize in equal proportion the two principles of evolution and progress which we find everywhere in the natural order—diversity and unity.

Our various denominations and sects arose largely from the demand for freedom, and through much suffering we found our freedom. We are now recognizing as denominations, however, that the highest freedom we possess may be the freedom to give up some of our freedom for the sake of the common good. This was the kind of freedom to which Paul referred in his discussion of those denominational differences which had already begun in the Apostolic Church. We are ready to acknowledge, without forgetting perhaps that in our intellectual expression of truth we have been of Apollos or Cephas, that we are all of Christ, and that in allegiance to Him we must maintain or regain unity even in the midst of our diversity. We are following still farther our denominational search for freedom, and are seeking this highest freedom in our modern movements towards Christian unity.

For the past century or two we have been largely building up denominationalism, and now we have discovered the severe truth of the word of Jesus: "He that saveth his life shall lose it, and he that

loseth his life for My sake and the Gospel's shall find it."

Meanwhile one of the most startling of modern discoveries is that we have been so sadly and thoughtlessly wasteful. We have wasted our mineral wealth, squandered our forests, and allowed the mighty forces of our streams to run out into an unneeding sea.

Worse still, in the development of industry, and by social neglect, we have wretchedly wasted our human power and, as our new legislation witnesses, we have been criminally prodigal with human life itself. We have poisoned, neglected, maimed, and mangled by our inefficient speeding up, by our twelve-hour days and seven-day weeks. While we have wasted the forests that make the mines, we have also wasted by thousands our human brothers in the mines, have slaughtered and despoiled our women, and have consumed our babies beyond the count of Herod in our suffocated cities, while we had half a continent of fresh air. In our commercial development we have sacrificed innocent human life upon its altar and have given over our little children to an industrial Moloch saying, with outstretched iron arms, "Let little children come unto me, and forbid them not, for of such is the Kingdom of Mammon." And if we followers of Christ are content to disavow the blame, let us remember that in the same breath in which the Master said that to neglect these little ones was to forget Himself. He also condemned men, in His most severe and solemn utterance, for the things they *didn't* do.

But these are not an intimation of the worst of

our dissipations, and indeed these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of all has been the waste of our moral powers, our finer emotions, and our religious enthusiasms, through sectarian divisions, denominational rivalries, and unrestrained caprice often deluding itself as a religious loyalty.

If our effort for redemption had been given more fully to prevention, we should not now stand trembling, shamefaced, and bewildered before the results of our own social havoc. Our most serious profligacy has been the neglect to cultivate our ultimate power, the power of our religious enthusiasm and our spiritual impulse, because they were neither socially concentrated nor socially interpreted and applied.

Let us consider a few examples. One of our most important Christian endeavors is that of our home missions, which is nothing less than the undertaking of the conquest and the moral development of a new nation. It was the earliest and one of the most potent forms of social service on the part of the Church and it was the beginning of a multitude of new social movements. Its leaders, like Oberlin, built roads and highways for religion, and, like Marcus Whitman, blazed the trails of civilization across a continent. This work, however, the Church has more or less recklessly attempted without serious forethought or prearranged plan. Sometimes it has been carried on in conflict between the very forces attempting it, and even when sympathetic it has not been co-operative. And the result, time upon time,

has been that, like the intrepid discoverers in the antarctic seas, religious enterprise has perished within the reach of plenty, just because it was not social. A few years ago the Committee on Home Missions of the Federal Council of the Churches of Christ in America investigated the state of Colorado. One hundred and thirty-three communities were found ranging in population from one hundred and fifty to one hundred thousand souls, without Protestant churches of any kind, one hundred of them being also without a Roman Catholic church. And they were places of deep need in rural and mining sections. In addition to these there were four hundred and twenty-eight towns large enough to have postoffices, but without any churches, and whole counties were discovered without any adequate religious service.

The seriousness of the other problem of overlapping is indicated by a town of four hundred people in the same state with four churches, all supported by home-mission aid, and this but one of many like it.

Let it be remembered that there is a relationship of cause and effect between the revelations of this investigation in Colorado and the recent social disaster which has befallen that state. The result shows that the report of the Commission on Home Missions was in the nature of a prophecy. The churches and the religious forces of Colorado, as of other states and localities, were unprepared to meet the social situation. Neglected religious conditions cannot help breeding social injustice and wrong-doing, and in order to meet such injustice

and wrong-doing the churches need clear spiritual vision, and a thorough knowledge of plain human facts. Such situations utter the clear call for co-operation and unity of action by the churches.

This investigation was followed by the Home Missions Council in fifteen western states, in what was called the Neglected Fields Survey. In one state seventy-five thousand people resided five miles or more from a church. A rich valley with a population of five thousand, capable of supporting fifty thousand people, had but one church. In another state fourteen counties had but three permanent places in each for worship. One county in another state had a rural population of nine thousand with no religious ministry except that supplied by the Mormon hierarchy. Another county with a rural population of eighteen thousand had regular services in only three of its school districts.

And these are but hasty suggestions from this report. The social problems raised by home missions have been a determining factor in the development of Christian unity.

Meanwhile the development of a new and complex social order about us was getting ready for the call of a persuasive and effective gospel. New foes were arising on every hand. They were all united, and we found ourselves facing federated vice, the federated saloon, federated corruption in political life, federated human exploitation, and then all these together multiplied in one strong federation, the federation of commercialized iniquity. All of these were bound together in a solemn league and covenant, and the reason they so confidently faced

a derided Church was because they faced a divided one.

On the one hand were the federations of labor and on the other hand federations of capital, girding themselves for their conflict, waiting the voice which should speak with power and influence, that should quell their human hatreds.

Problems of social justice were looking to us with beseeching voice, and we found ourselves obliged to face them, or, worse still, to shun them, with shame upon our faces and with a bewildered consciousness, because we had no common articulation of a code of spiritual principles or moral laws. Our spiritual authority was not equal to our human sympathy, because it was divided.

On all these things we had a multitude of voices trying to express the same consciousness, but the great world of men did not know it. Why should they know it when we had not found it out ourselves? We spoke with voices, but not with a voice.

Very nearly up to our own day the Church has faced united iniquity while there has been scarcely a city in which it could be said, in any real or serious sense, that its churches moved as one great force. And in many a town and rural village we yet have churches wearying themselves to death in a vain struggle for competitive existence, or suffering from that worst of diseases, to be "sick with their brothers' health."

What wonder that we have lost our civic virtue! Why should we not lose, not only our Sabbath as a day of worship, but also our Sunday as a day of rest? Why are we surprised that we have lost not

only temperance laws but also our temperate ways? Why should we be astonished that with the loss of these we have also lost our sons and filled our houses of refuge with our daughters? Why should we wonder that the rich have left us for their unrestrained, unholy pleasure and the poor because we had no united sense of power of social justice to restrain an industry that devoured widows' houses and that bound heavy burdens grievous to be borne, especially when this was sometimes done by those who for a pretense made long prayers? What wonder that, with disintegrated religions which gave no adequate sense of religion, the home should lose its sacredness and the family become the easy prey of easy divorce and of unholy marriage? Still we went on singing: "Like a mighty army moves the Church of God." And when we came to resolve it to its final analysis the only trouble was that we did not sing together.

Leave for a moment the larger review and consider the work of our individual churches and the loss of their constituency. I say the loss of their constituency, because the Church cannot be said to gain or even hold its own if it simply fills its vacancies. Many churches have marked time, year upon year, and thought that they were moving because they kept their feet in motion. The age became a migratory one. Here was a root difficulty in our social disorder. The family left one city for another. It drifted, by the necessities of industry, from place to place. And because we had no provision for shepherding the sheep that left one fold for another, they wandered about just outside some

other fold. If the family, say, from one Baptist church moved near another Baptist church, there was some hope. But in at least half the cases they did not.

For a study in efficiency visit the average city on a Sunday night and measure the power of, say, one thousand people, scattered among twenty-five or thirty churches, when they might, with the contagion of human impact, be gathered into one, with a manifold and constantly increasing power which, with wise direction, would send them back to fill the empty churches whence they came and to become and to exert a social conscience.

As in the home-mission fields so in our cities. We have whole sections religiously dying and socially decaying because they are without any churches, while other sections right beside them die because they have too many churches to be supported. Effective distribution is as yet, in every city, either an undiscovered art or at best a feeble effort. Our rural communities are in a like situation because there has been no concert of action. The so-called rural problem as a social perplexity has arisen almost entirely from the disunity of our religious forces, and we might as well admit it.

Then, for many, many years we had fervently prayed that God would open the doors of the heathen world and let us in to take care of the heathen as our inheritance. God always gives us more than we ask; and so He not only did that, but He opened our doors and poured the heathen in upon us. When the immigrant came he became, as often as not, an American patriot before there

was time for him to become an American citizen. He assimilated everything except our religious impulse. He learned the language of our daily speech because we have only one language to be mastered. But our religion presented to him too many tongues. And why should we wonder that he could not distinguish between them?

He met centrifugal forces which repelled and not a centripetal force which might have been an irresistible attraction. He found a united democracy and he became a part of it the day he landed. He saw the unity of ideal in our public schools, and he made it his own. And if we had met him with a united brotherhood of the Church, he would have felt the mass impact of religion as he felt everything else and he would have yielded to it.

Every once in a while, generally not oftener than once in four or five years, the wave of evangelistic power would strike the community. The evangelist came, rallied the united forces of the churches for a week, then went away, and we strangely supposed that what it was perfectly clear could be begun only by united action could be kept up and developed without it, and the churches fell apart sometimes a little farther than they were before.

Meanwhile every force, every movement, every single group gathered to oppose the Church was making its common compact with its common stock and its evenly divided dividends.

It was not because we were not thinking right. It was not because we were not thinking alike. It was not because we were worshipping differently or because our polities were different. It was sim-

ply that we did not work and act together upon the tasks in which we were in absolute agreement. We were confused in our self-consciousness. We conceived our churches and our sects as ends in themselves rather than as the means to the one end that we have always had in common. We remembered that we were of Paul, or of Apollos, while we forgot that we were all of Christ, and that all things were ours. We were losing our lives because we were trying to save them.

So much for the facts of history. Let us now seek the vision of prophecy. This prodigality of moral power and spiritual impulse was not because the Church was becoming an apostate Church. It was not because she was leaving an old theology or because she was rejecting a new one. Taken as a whole, her views were bcoming larger and her vision finer. In certain ways she was creating greater forces. But her forces were spent because her attack on sin was not concerted, and because she was not conscious of her own inherent unity. The Church and ministry went on doing their unrelated work, gaining a keener moral sense and stronger ethical Gospel. The Church and her Gospel were creating the very unrest that was crying out for social justice. And even while the Church was losing the toilers she was preparing for their social emancipation. She was continually creating larger opportunities which, however, she was failing to meet because of her divided moral forces.

We now feel that something very different is to be done.

It is interesting that the first serious movement

towards federation was in the foreign field. The missionaries began to send back word that they could not make their way by using such confusing tongues. They sent imperative messages to us that they must get together, not only in order to impress the Gospel upon the heathen, but for their own self-preservation. Both Christian unity and social service are largely reflex actions from the field of foreign missions.

The main point, however, upon which we are finding our most common approach is in the new emphasis which we are giving, because we are forced to give it, to the nearer social problems of our day. Here, at least, we find no true reason for differentiation. No one will argue that there are Methodist Episcopal saloons; or such a thing as Baptist child labor, or Congregationalist vice, or Presbyterian sweat-shops, or Episcopal Tammany Halls, or Seventh-Day Baptist gambling-houses.

Not only do we thus find no sensible reason for division, but we have very quickly discovered that we shall meet this opportunity in unity or else we shall not meet it at all. Social regeneration must have a social approach. The social tasks and problems of a city cannot be met by any Church except in common conference with every other Church.

This application of the Gospel to the needs of the world is what is giving us our unity. When we get together upon our common task, we cannot help forgetting, for the time being at least, the things which have divided us because we find our-

selves in unity upon these two laws upon which Jesus said the whole law and the prophets hung, on love to God and love to man. We are facing our common foe of commercialized vice, of human exploitation together, and we are receiving abuse. As we stand side by side it becomes impossible for us to do anything but love our fellow-Christians, and we are willing that they should make their intellectual expression of religion according to their own type of mind, and that they should worship after their own forms and customs.

Is it any less holy to crush out a den of vice than it is to regenerate a vicious man? Here again our differences are only in our use of terms, and not in reality and fact. Go to commercialized vice and to industrial injustice and say to them, "We will make the laws tighter," and they will answer, "Very well, we will find ways to break them." Go and say to them, "We will make our courts stronger," and they will answer to themselves, if they do not to us, "The political power of our money is stronger than any court of justice."

But suppose you could go to them and say, "The churches of this city, all of them, have gotten together. They are thinking, planning, and moving as one man to crush you." They might doubt it; but if they did not doubt it, they would fear it as they have not feared even the Almighty Himself.

Now for these common tasks we are discovering, faster than we admit it, and we are conscious of it faster even than we express it to ourselves, that for these common missions we require no changes

of our symbols or of the intellectual expression of our religious faith. We have passed the periods both of division and of toleration and we are entering that of serious co-operation. While Christian unity as a sentiment is everywhere in the air, it is taking perhaps three concrete forms.

The first is that which is expressed by the hierarchy at Rome. It is not our purpose here to discuss this form.

The second is that which finds expression in such movements as the Christian Unity Foundation and the proposed Conference on Faith and Order. For that we pause to offer a sympathetic prayer and to express our hope. Co-operation in service must precede it, or at least go hand in hand with it. Fellowship and unity of action must not wait too long upon it. We must come together for it with enough mutual faith and trust to believe that our aim and work are common.

There is therefore another form of Christian unity which is possible without waiting for the decisions of the conference on faith and order, and which is perhaps necessary or advisable before we can reach the common ground for any such conference. It might be called Christian unity at work. It is a unity, not to be created so much as discovered and interpreted. We already have it. All we need to do is to exercise it.

God has put into our human order the mingling together of unity and diversity. While it is a unity on the one hand which is not uniformity, it must also be diversity on the other hand which is not divisiveness. I believe that the movement of

which the Federal Council of the Churches of Christ in America is the most concrete expression is an illustration of this principle of progress.

Federal unity is stronger and more vital than the first form of unity, represented by the Vatican, because it is unity with freedom, and because unity is stronger without uniformity than with it. The social difference between the unity of the Federal Council and the unity of Rome is also thus: With federal unity the Church may give herself for the sake of the world regardless of what becomes of herself, she may give herself for the sake of humanity and not for the sake of herself; while under the unity of Rome she is obliged first of all to take care of her own life. We must be willing to save our life by losing it.

Federal unity, however, recognizes the two principles of progress, differentiation and coherence. It recognizes that the Kingdom of God does not mean solitariness on the one hand or uniform consolidation on the other. It is simply genuine co-operation without regard to the ultimate result to ourselves. It is not trying to get men to think alike or to think together. It is first willing that the army should be composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided they move together, face the same way, uphold each other, and fight the common foe of the sin of the world with a common love for the Master of their souls, for each other, and for mankind. It is unity without

uniformity; diversity without divisiveness; comprehensiveness not competition or compulsion.

This unity we already have. It simply awaits its discovery and use.

When the task is completed and the Church becomes the conscience, the interpreter, and the guide of the social order, and when the spiritual authority which she possesses is translated into one common tongue and her voices become one mighty voice, the gates of hell shall no longer prevail against her, and she will be no longer weak and helpless before the haggard, sullen, and defiant face of injustice, inhumanity, and heartless neglect, and she will be able to take care of all her children—and her children are humanity.

Finally then, the creative work of home missions can be conceived, to-day and to-morrow, only by a Church with the social vision and impulse, and can only be performed by unity and comity.

And only by these selfsame tokens can the heathen lands be redeemed; the heathen of those lands who come to us to be shaped into a Christian democracy; the Christian Sabbath be saved; the Christian home preserved in sacred purity; our boys delivered from the hosts of sin; our girls delivered from the lust of men; the people redeemed from injustice and oppression; our evangelism be redemptive, and the Christian Church itself be saved from becoming atrophied and from the contempt of the world; by an immediate sweeping social vision and an instant sense of genuine and earnest unity, through which and by which only her spiritual

authority can make the kingdoms of this world the Kingdom of our Lord.

It is true that the pages of federal unity are not free from interrogation points. There is one comprehensive answer to them. As the writer is called to go from one to the other of the Federal Council's constituent bodies his one message to each is this: You can trust the other twenty-nine. The day for servile suspicion is gone. These other brethren will act with you in united freedom, in united faith, competing with you for the finest of Christian consideration that no principle held sacred by their brethren be derided, violated, or impaired.

Thus Christian unity will come, not so much by abstract process as by concrete experience; not by asking whether or not we shall come together, but, at least so far as our Protestant evangelical Churches are concerned, by coming together first in order to find out whether or not they should come. It is the call of trust and faith and we are safe to heed it.

One thing is certain, as we face the task of to-day:—if the Church has a social obligation and opportunity, if her human sympathy and sense of human justice are to have a commensurate spiritual authority, if the forces of iniquity are to challenge her powers and be met, if the kingdoms of this world are to become the Kingdoms of our Lord the Church must unite her scattered forces.

II

THE ORIGIN OF THE FEDERATIVE MOVEMENT AND THE HISTORY AND CONSTITUTION OF THE FEDERAL COUNCIL

THE first approach toward the federation of Christian forces was the organization of Christian men and women in various voluntary organizations, upon particular interests which were obviously common to all the churches. Thus there have arisen, during the past half-century, a large number of interdenominational movements, the Young Men's Christian Association, the Young Women's Christian Association, the United Society of Christian Endeavor and various other young people's movements, the Brotherhood of Andrew and Philip and other similar bodies, the Laymen's Missionary Movement, the Student Volunteer Movement, the International Sunday-School Association, and other co-operative organizations.

Another type of such movement is represented by the American Bible Society, the American Tract Society, and kindred societies whose chief distinctive common characteristic is that they are comprised within the realm of what are known as the evangelical churches.

Of a still different type are the various temper-

ance and other reform organizations, as well as a multitude of societies for social and philanthropic work which, while having a less intimate connection with the churches, are almost entirely made up of officials and members of the churches, many of which either tacitly or explicitly regard these organizations as expressing the will of the church.

These movements and organizations, while each concerned with its own special interest, have, at points, found their work to be in common, and have, in their turn, entered into occasional voluntary co-operation.

Later this general movement assumed a more official character through the home mission boards, resulting ultimately in the Home Missions Council in 1908, the Missionary Education Movement for the common publication of missionary literature, and the Foreign Missions Conference of North America representing the foreign mission interests of the churches. The women's boards of missions have organized the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions. The Sunday-School Council of Evangelical Denominations and the International Lesson Committee also belong to this category.

The organizations which have been named do not complete the entire list, but are mentioned simply as indicating these forms of co-operative denominationalism. They are mainly voluntary movements, and those made up of official organizations are officially representative of those boards and not of the denominations themselves.

Meanwhile a group of Christian leaders, among whom should be mentioned William Earl Dodge and Dr. Philip Schaff, whose vision and interest comprehended the whole realm of Christian enterprise, organized the Evangelical Alliance, which, while it was not an official organization, did, as a matter of fact, within a limited sphere, speak and act for the American churches, or at least for American Evangelical Christianity.

The federative movement, speaking in the stricter sense of the word, began in the local communities, the first federation of churches having been the New York (City) Federation of Churches in 1895, preceded by the East Side Federation, and followed in 1902, by the Massachusetts Federation.

At this point mention should be made of the simultaneous movement toward co-operation and federation in the foreign field. Attention should be called to the fact that federation in the home field is largely in the nature of a reflex action from foreign missions. From time to time since 1872, when the first conference was held in Yokohama and the translation of the Bible was arranged for, various gatherings of missionaries have been held in Japan, looking toward increasing co-operation, the most notable of these being the Osaka Conference in 1881 and the Tokyo Conference in 1900. The same procedure took place in other foreign mission centers. The transition was so gradual and normal that it would be difficult to determine the date of what might be called the first federation of the churches in the foreign field.

The following historical statements are made on

the basis of previous reports in which conflicting dates are given:

The year in which the first local federation of churches was formed, 1895, at the annual meeting of the Open and Institutional Church League, one of the many interdenominational movements of that time, the secretary of that organization, Rev. E. B. Sanford, in an address calling upon the churches for larger social service, gave prophetic utterance to the call for Christian unity as a sovereign interest in the work of the League.

At about this time several measures were proposed and some organizations approached, all looking toward the same end. We may take as an example of these the proposal of the Brotherhood of Andrew and Philip, in 1891, which resulted in the formulation of a constitution which provided for a "Federal Council" whose members were to be appointed officially by the highest judicatories of their representatives on the executive councils of denominational brotherhoods, the first federal convention of this organization being held in the Marble Collegiate Church in New York in 1893. The founder of the brotherhood, Rev. Rufus W. Miller, later became a member of the Executive Committee appointed at Carnegie Hall. Other similar examples might be mentioned.

The first meeting looking directly toward federation was held in New York in 1900. The presiding officer was William E. Dodge, of the Evangelical Alliance, and its administrative work was performed by Dr. Sanford, who ultimately became the corresponding secretary and is now the honorary

secretary of the Federal Council of the Churches of Christ in America. It authorized action that brought about, in Philadelphia in the next year, the National Federation of Churches, whose membership was composed of representatives of local churches and federations. The Executive Committee of the meeting in 1900 sent forth an utterance propounding the question: "May we not also look forward to a National Federation of all our Protestant Christian denominations, through their official heads, which shall utter a declaration of Christian unity and accomplish in good part the fulfilment of the prayer of our Lord, 'that they all may be one, that the world may know that Thou hast sent Me.' "

At the annual meeting of the National Federation in Washington, in 1902, a committee of correspondence was authorized to request the highest ecclesiastical or advisory bodies of the evangelical denominations to appoint representative delegates to a conference to be held in 1905. This conference, at Carnegie Hall, New York, adopted the constitution of the Federal Council of the Churches of Christ in America, which, after ratification by the constituent bodies in its fellowship, brought about the final and complete organization of the Federal Council at Philadelphia in 1908.

The 1905 conference elected Rev. William H. Roberts as permanent chairman, and the new federation was really more or less in existence during the period from 1905 to the final organization in 1908, through a permanent executive committee under the chairmanship of Dr. Roberts. Annual

reports were published in 1906 and 1907, regarding, not only the progress of organization, but also the development of the federative movement in local communities and in the foreign field.

Finally, "the meeting of the first Federal Council of the Churches of Christ in America was opened in the Academy of Music in Philadelphia at 7:45, on Wednesday evening, December 2, 1908, the Rev. William Henry Roberts, permanent chairman of the Interchurch Conference of 1905 and the chairman of the Executive Committee having charge of the Philadelphia meeting, being the presiding officer."

The distinctiveness of the Federal Council of the Churches of Christ in America lay in the fact that it was not, like the other movements, a voluntary interdenominational fellowship, but an officially and ecclesiastically organized body. This was the ideal clearly in view when the Interchurch Conference was called to convene at Carnegie Hall, New York, in November, 1905. The following is the preamble and the substance of the Plan of Federation adopted by that Conference:

THE CONSTITUTION OF THE FEDERAL COUNCIL

PLAN OF FEDERATION RECOMMENDED BY THE INTERCHURCH CONFERENCE OF 1905, ADOPTED BY THE NATIONAL ASSEMBLIES OF CONSTITUENT BODIES, 1906-1908, RATIFIED BY THE COUNCIL AT ITS MEETING IN PHILADELPHIA, DECEMBER 2-8, 1908.

PREAMBLE

WHEREAS, In the providence of God, the time has come when it seems fitting more fully to manifest the

essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among them, the delegates to the Interchurch Conference on Federation, assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION

For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

The object of this Federal Council shall be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

The following restatement of principles underlying and guiding the work of the Federal Council was adopted by the Executive Committee at its annual meeting in Baltimore, December, 1913:

Statement of Principles

Its distinctive character in relation to the denominations.—The difference between the Federal Council and organizations of similar general purpose which preceded it, is that it is not an individual or voluntary agency or simply an interdenominational fellowship, but it is a body officially constituted by the churches.

Its differentiation from other movements looking towards unity is that it brings together the various denominations for union in service rather than in polity or doctrinal statement.

The original delegates to the Interchurch Conference on Federation, which organized the Federal Council, felt that these limitations were necessary in order that such an organization might have adequate strength and momentum.

Its representative character.—The Federal Council is, therefore, the sum of all its parts. It is not an unrelated organization. Its function has been to express the will of its constituent bodies and not legislate for them. Were this, however, to be construed as precluding the utterance of the voice of the churches upon matters in regard to which the consciousness and the conscience of Christianity are practically unanimous, the Federal Council would be shorn of the power given it by the constituent bodies when they adopted as one of its objects: "To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

Denominational autonomy.—In the original Plan of the Federation the autonomy of the constituent

bodies is, however, wisely safeguarded. No action by the Federal Council, even though taken as all its important actions have been taken, by the unanimous vote of the officially constituted delegates of the constituent bodies, can, by the terms of its constitution, be legally imposed upon those constituent bodies. Such action, by the terms of the constitution, goes back to the constituent bodies in the form of a recommendation for their action or ratification, which may either be assumed or definitely expressed.

It is, however, clearly the duty and the function of the Council to determine upon objects for such common action and to find appropriate expression of the consciousness and the conscience of the churches upon them.

Functions of the Council—While the duties of the Council are thus, with these safeguards and limitations, to represent the churches upon important matters of common concern, and, in the senses above indicated, to exercise a genuine leadership which recognizes the whole body of its constituency, the Council may not consider itself primarily as an independent entity, but rather as a common ground upon which the constituent bodies through their official delegates come together for co-operation.

Under this conception the Federal Council does not create new agencies to do the work of the churches, nor does it do the work of the denominations or the churches for them. Its policy is that of using the existing agencies, and this policy should be followed out with relation to the interdenominational movements which are recognized by the churches. In the main, however, these existing agencies are the constituent bodies themselves and their official boards and departments.

It is, therefore, the function of the Council, not so much to do things as to get the denominational bodies and the interdenominational movements to do the work of the churches in co-operation. Here its function is not that of overseer and director, but that of an agency for the correlation and the co-ordination of existing

forces and organizations, and, so far as it may be permitted, it is to recommend, give guidance, and point out the way.

Relation to local federative agencies.—With relation to State and Local Federations the Plan of Federation distinctly, it is held by many, intended that the Federal Council should be the initiator, creator, inspirer, and, so far as possible, the directing agency of such federations.

There is, however, no organic relation between the Federal Council and State and Local Federations, and it can assume no responsibility for the constituency of such federations or the form which they may take, or indeed any responsibility, except so far as they may carry out the principles and the policy of the Council.

Commissions.—These same principles of policy apply to the various commissions appointed by the Council. They act always as agents of the Council and distinctly represent themselves as such. They also hold themselves as subject to the Executive Committee of the Council in accordance with the by-laws of the Council.

Like the Council itself, these Commissions, in relation to the denominational agencies, regard themselves as the sum of all their parts.

The Council thus seeks to find the will of the constituent bodies and their departments and to interpret and express it in common terms. The Council then aims to secure the doing of the will and conscience of the constituent bodies by common and united action.

The co-operation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such co-operative movements as may not be approved by it, or for which its methods of organization and work may not be adapted.

The Federal Council meets quadrennially and consists of about four hundred qualified delegates officially elected by the various denominational assemblies or other constituted authorities. Its Ex-

ecutive Committee consists of about ninety representatives nominated denominationally by these delegates and acts for the Council during the quadrennium between its sessions, holding annual and special meetings. The Executive Committee has an Administrative Committee, holding regular monthly and special meetings, which acts for the Executive Committee between its sessions. The national office and its executives, under the Administrative Committee, carry on the continuous work of the Council. The Council appropriately maintains an office in Washington, D. C., and has become an incorporated body under the laws of the District of Columbia.

The period from 1905 to the final organization of the Council in 1908 was occupied in consultation with the thirty denominations invited to constitute the Council and in securing the official election or appointment of representative members. The quadrennium from 1908 to 1912 was a period largely of experimentation. The Executive Committee necessarily moved slowly and cautiously in the effort to make the adjustment between federation and denominational autonomy.

Much effort was given to the development of state and local federations, the nation being divided into districts in charge of district secretaries. This method, however, did not avail. The cities and towns were not prepared for federation. Many, therefore, of the federations organized were short-lived. It became apparent that the Council would need first to develop the spirit of federation before it could proceed to successful local organization.

At the quadrennial meeting in December, 1912, in Chicago, the work began anew.

The Federal Council is developing its functions somewhat as follows: first of all, it is a clearing-house for denominational and interdenominational activities; secondly, it speaks and acts in a representative capacity for the evangelical churches of America which constitute the Council; thirdly, it acts for the churches in several departments of work through commissions and committees made up largely from the various boards and departments of its constituent bodies; and fourthly, it develops local federations in cities and towns.

In preparation for the quadrennial meeting of 1916 the Executive Committee appointed a widely representative committee to survey the work of the Council and to interpret its present status. The following extracts from the report of this Committee represent its general tone:

"The Federal Council endeavors to serve the cause of Christ and to represent the Council's constituent churches, by appropriate utterances from time to time which voice the mind and spirit of the churches, and by undertaking activities dealing with the practical issues in which the churches are enlisted or deeply interested. It does not deal with matters of doctrine or of polity, but it does attempt to give united emphasis to the testimony of the churches, and solidarity and unity to their common activities. Acting thus in its representative capacity, the Council has initiated, instituted, and assisted many movements which have for their object the bringing of the gospel of Christ into its direct application to human needs.

"We find that in all these movements the Council has both kept within its constitutional provisions and

has given full and effective expression to the unity of evangelical Christianity.

"The Council has also served as an agency through which other important movements and causes have been able to secure, appropriately and effectively, the attention and service of the churches.

"We commend the executive committee, its administrative committee, and the executive administration of the Council for the thoughtful consideration which has been constantly given to the relationships between the Council and its constituent bodies, as is evidenced by the careful statement of principles prepared by a representative committee and adopted at the Baltimore meeting of the executive committee, and as further evidenced in the annual reports of the executive committee and the general secretary.

"In the field of international relations, the Council has appropriately and necessarily sought to express the spirit of the churches in voicing the great principles of Christianity in their application to the spiritual relations between races and nations.

"We would urge upon the constituent bodies the fact that this great Council, so potent for good, is of their own creation. They have instituted it in order that they might have one comprehensive body which would represent them and give attention to their interests in all these matters. It would seem needless, therefore, to urge that these bodies should not duplicate the work of the Council and its commissions, but should refer to the Council such matters as are common to them all, for the purpose of dealing with which the Council was created."

The President of the Council, Shailer Mathews, sets forth the situation in the presidential address in 1916 as follows:

"The Federal Council has had difficulties to confront during these four years. Human nature is so constituted that it is always easy to arouse enthusiasm for an

idea not yet in operation. In fact, nothing is more crucial in a pioneering movement like that represented by the Federal Council than the effort to bring ideals into the field of action. Administration is always the test of ideals. It has been no accident that the Federal Council has been forced to steer a rather difficult course. If it had confined itself to conventions and speeches, it would have been charged with being merely doctrinaire. If, on the other hand, it actually became effective, it was in danger of being charged with establishing a super-authority, a sort of Protestant papacy. That the Federal Council has altogether escaped these two opposite criticisms can hardly be admitted. There have been those who have accused us of dwelling in a utopia of generalizations beyond realization; there have been others who have not hesitated to say that federation, whether represented by the Council or by local organizations, is a blow at the independence of denominations.

"I am very sure that an examination of the reports which are to be submitted to this Council will show how unfounded is each of these two criticisms. As the Committee of Fifteen appointed to examine into the working of the Federal Council reports, 'In all its movements the Council has kept within its constitutional provisions and has given full expression to the unity of evangelical Christianity.'

"There is a danger at this point to which those responsible for the conduct of the affairs of the Council have not been indifferent: it is that the Council might become bureaucratic, and that it should put in the hands of a small group of men power to set forth their own ideals and impressions under the guise of a representation which at the best can be only imperfect. The fact that those charged with the administration of the Council have been aware of this danger has been apparent to all those at all in touch with the operations of the Council and administrative commissions. Equally evident has been the determination on their part to avoid this danger at every turn.

The General Secretary and Administrative Committee have been especially cautious, and, at every point in which such misinterpretation was possible, have been careful to set forth clearly and unequalifiedly the actual situation. Their success has been most gratifying. The Federal Council at the present time stands pledged to no peculiar theories, social, theological, or political. It has refused to lend itself to programs threatening to identify it with some program or party, and has stood unqualifiedly for those great principles which are in the heart of our evangelical faith."

The Constituent Bodies are as follows:

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Churches
Congregational Churches
Disciples of Christ
Friends
German Evangelical Synod
Evangelical Association
Lutheran Church, General Synod
Mennonite Church
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Protestant Episcopal Commissions on Christian Unity and Social Service
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Reformed Presbyterian Church General Synod
Seventh Day Baptist Church
United Brethren Church
United Evangelical Church
United Presbyterian Church
Welsh Presbyterian Church

The only body which has withdrawn from this fellowship is the Primitive Methodist. In 1911 the Presbyterian Church in the U. S. (South) withdrew, but has since that time been in constant fellowship, the vote of the Assembly in 1917 being unanimous.

These bodies have all federated fully and officially in the Federal Council, with the exception of the Protestant Episcopal Church, in which there still obtains some difference of opinion relative to Christian federation, which it is believed does not indicate an essential difference of general view regarding the spirit of fraternity and fellowship. At the General Convention of the Protestant Episcopal Church this division of viewpoint was indicated by the fact that the House of Deputies voted by a large majority for full relationship with the Federal Council, on which action, however, the House of Bishops was divided or doubtful, and in which it failed to concur. The final action of the General Convention was as follows:

"Resolved, That the General Convention of the Protestant Episcopal Church hereby records its gratitude to Almighty God for the growing sympathy and closer relations between bodies of Christians, as evidenced by the Federal Council of the Churches of Christ in America; but the strong conviction of this Church is that the ideal of our Lord for His people is organized unity in one body; realizing, however, the desirability of Christian co-operation, where practicable, without the sacrifice of principle, this Convention expresses the opinion that the Commissions on Christian Unity and on Social Service may appoint representatives to take part in the Federal Council."

It should be said, in this connection, that so far as practical aspects of the matter are concerned, the relationship is little different from that of the other Christian bodies, and the Federal Council has received delegates from the Protestant Episcopal Commissions upon the same basis as the delegates from its other constituent bodies, and has received from them the same loyal service. This is also true of the federative movement in general, the difference in relationship being largely determined by locality and individual preference on the part of pastors and churches.

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III

THE FEDERAL COUNCIL AS A CLEARING HOUSE AND AS A REPRESENTATIVE BODY OF THE EVANGELICAL CHURCHES

The Churches of Christ in Council

THE following story is gathered from the records of the Recording Secretary, Rev. Rivington D. Lord, who has filled that office in the Council and Executive Committee and the Administrative Committee from the beginning.

As has been noted in Chapter One, after several years of voluntary co-operation, the first definite movement toward the official federation of the denominational bodies was the Inter-Church Conference on Federation held at Carnegie Hall, New York, November 15-21, 1905.

Inter-Church Conference, 1905.

This Conference was, in the nature of the case, largely devoted to a survey of the field and the taking of the pulse of the religious bodies of the nation by the comparing of notes between the six hundred official representatives of the twenty-nine bodies represented, who had been selected with a view to their genuine representative capacity as more officially connected with the various bodies or exercising moral and spiritual leadership within them. Although a Conference, and not ecclesiasti-

cally authorized to take final action, the seven days of the Conference were largely occupied with constructive plans for the calling of a permanent council of delegates to be officially elected by the evangelical bodies through their national assemblies or other constituted authorities.

Of this meeting John R. Mott, then as now one of our leading religious statesmen, said:

"I regard the result achieved by the Inter-Church Conference on Federation to be the greatest and most significant accomplished by any religious gathering ever held in North America. The potentialities of the federative action taken in Carnegie Hall are limitless. If the plan is worked with the best human wisdom and with an unselfish spirit, if Jesus Christ, the great Magnet and Unifier, is given His true pre-eminence, and if the council of representatives of the various bodies of Christians approach all their tasks with a sense of their need of superhuman assistance, the Kingdom can and will be tremendously advanced. There will be vast economies as a result of preventing overlapping and undercutting and consequent misunderstandings, friction and ill-feeling. Far heavier blows will be dealt against various forms of iniquity and injustice. A much more rapid, complete and effective occupation of field, both at home and abroad, is made practicable. A great step has been taken in the direction of presenting to an unbelieving world the mightiest and most convincing apologetic. The transactions of November 15-21, 1905 will loom up larger and larger with each succeeding year."

This Conference was largely one of orientation and preparation.

The First Federal Council, 1908.

The official beginning of the Federal Council was at Philadelphia in December, 1908, the first

president being Bishop Eugene R. Hendrix of the Methodist Episcopal Church, South. During the three preceding years a permanent committee, of which Rev. William H. Roberts was the chairman, had been in conference, consultation and correspondence with the thirty or more evangelical bodies named in the plan of federation. A national office had been maintained under the administration of Rev. Elias B. Sanford. Committees had been appointed to present to the Council the scope and work of previous interdenominational organizations, the advance of federation in foreign missions and the progress of state and local federations.

Among the objectives for the work of such a Council, full presentation was made of home missions, immigration, social service, Sunday observance, family life, temperance and Christian education, special attention being given to the striking report of a Committee on Weekday Religious Instruction, which marked the beginning of a movement now assuming practical reality.

Upon formally organizing as the Federal Council of the Churches of Christ in America attention was chiefly given to the report of the permanent committee appointed in New York in 1905. Authorization was given for the permanent establishment of a national office. Elaborate plans were made for the development of state and local federations of churches, by dividing the nation into districts, and committees were appointed for uniting the Christian forces represented upon the objectives which had been considered through the carefully prepared reports of the committees. The public session at

which the statement of social principles was first uttered may be said to have signalized a new epoch in the life and thought of the churches.

The meeting of 1908 was largely given to planning the lines of service upon which the churches might unite.

The Second Council, 1912.

The quadrennial meeting at Chicago in December, 1912, at which Professor Shailer Mathews became president, brought the Council to its real test. It followed four years of earnest effort and experimentation. The reports of the committees and commissions indicated both success and apparent failure. Revisions were made in the administrative arrangement and the by-laws suffered many changes to meet new measures and methods proposed.

The reports of the commissions, however, clarified the situation and enabled the Council to plan for the future in the light of actual experience.

While this meeting was thus largely devoted to matters of administration, consideration was given to outstanding world problems. A message was conveyed to the Christian Churches of China and a committee appointed to present to the President of the United States a memorial urging the recognition of the Chinese Republic. Resolutions were passed expressing the sympathy of the Churches of Christ in America for persecuted Christians in other lands, a message of encouragement was sent to the negro churches, and other similar actions were taken.

Among the important administrative procedures

was the authorization of the establishment of an office of the Council at Washington, D. C., and the approval of the appointment of a committee to undertake religious activities in connection with the Panama Pacific Exposition.

Related conferences, 1912.

Previous to the regular sessions of the Council, largely attended conferences were held, one of representatives of Theological Seminaries under the direction of the Commission on Christian Education, and an informal conference of representatives of the religious press which prepared the way for a more formal conference to be held in four years, and which led to the ordering of a report for the next quadrennial meeting on the state of the religious press. A largely attended conference was also convened by the Commission on the Church and Social Service.

The Chicago quadrennial meeting may be said to have approached standardization. A sufficient body of experience prepared the Council to go forward in the confidence that its constituent bodies would grant it, subject to the provisions of the constitution, a genuine representative capacity both in utterance and action.

The Third Council, 1916. Related conferences.

The third quadrennial meeting at St. Louis in December, 1916, was preceded by three important related conferences, one composed of representatives of interdenominational movements, another of representatives of the religious press, and a third of representatives of theological seminaries. These

conferences rendered effective service in preparing the way for action of the Council itself upon matters of the most vital significance.

The conference of interdenominational, non-denominational and related denominational organizations was composed of ninety representatives of sixteen such organizations. It was the first time that these bodies had come together in anything approaching formal conference upon their obviously mutual interests. John R. Mott presented a statement of principles to guide co-operative relationships, which was adopted. As a result of this conference the Commission on Inter-Church Federations was prepared to begin the work of the new quadrennium with the full sympathy, approval and co-operation of all of the interdenominational bodies dealing with the work of the inter-church federations.

The Religious Press Conference marked the beginning or the deepening of co-operative work in connection with this great agency of the churches, and the conference found expression in the following action:

"The Federal Council represents the constituent denominations in their co-operative work. The church press is the essential agency by which church news is brought to the members of the churches. The relationship of the Federal Council and the church press is therefore necessarily intimate; and news of the work of the Federal Council should be regarded as vital church news."

The Conference of Theological Seminaries received an illuminating report from a committee

which had been appointed four years previous upon "social teaching in theological seminaries" and spent two days in serious consideration of the mutual interests of the seminaries, the unanimous opinion being that the conference should become a permanent one in connection with the quadrennial sessions of the Federal Council.

The Council of 1916.

The St. Louis Council itself consisted of about 350 qualified delegates and alternates and, in addition, 150 members of commissions and conferences in attendance. The reports from the Executive Committee, the various Administrative Secretaries and the Commissions were so voluminous that the Council was confined almost entirely to matters of business. There was less need than in previous meetings of survey and review. The reports presented a sufficient body of experience and the carefully prepared recommendations of the Committee of Fifteen, together with the presidential address of Shailer Mathews, made the course of procedure sufficiently clear so that the reports of the Commissions received adequate attention, although some of them went back to the Business Committee more than once for important changes.

In addition to matters of business and administration the following more significant actions were taken. Appropriate responses were made to cable messages from the officers of the British Evangelical Alliance, the Franco-Belgian Evangelization Committee, the National Council of Evangelical Churches of Great Britain, the National Union of

French Protestant Churches, and the British Committee of the World Alliance of Churches. A telegram expressing thanks for assistance was received from the American Committee on Armenian and Syrian Relief and a similar joint telegram was received from a committee representing about fifteen of the war relief organizations. A message of gratitude came from Dr. Henri Anet, representative of French and Belgian missions, and a wireless message from Prof. Adolf Deissmann of Berlin, expressing appreciation of the visit of the General Secretary to Germany.

A resolution from the General Conference of the Methodist Episcopal Church requesting the Council to arrange for a Council of Churches to meet at the time and place of the European Peace Conference was referred to the Executive Committe and its Administrative Committee for favorable consideration.

A communication from the General Assembly of the Presbyterian Church in the U. S. (South), protesting against actions by certain commissions of the Council which seemed to the General Assembly to be in danger of violating its distinctive principles relative to church and state, was given full consideration, and a special committee was authorized to attend the next General Assembly of the Presbyterian Church in the U. S. to present an appropriate reply, which was prepared, and which, in the unanimous judgment of the Council, would be entirely satisfactory to the General Assembly, as ultimately proved to be the case.

In response to a message from brethren of the

Christian Churches in Holland relative to the closer co-operation of Christian forces in the Netherlands, the Administrative Committee was authorized to appoint a special committee for conference with the committee appointed by the brethren in Holland.

A new committee was appointed to co-operate with and supplement, if possible, the work of the denominational boards and secretaries on ministerial relief and sustentation.

Messages were received from the Christian Churches in Japan and China, and the Administrative Committee was authorized to send fraternal greetings in reply. The Commission on Relations with Japan was enlarged to a Commission on Relations with the Orient, and made a permanent commission of the Council.

A message was conveyed by cable, wireless and letter to the Christian Churches of Europe in general, calling "upon all Christians throughout the world to co-operate in an effort to establish a peace that shall be lasting because based on justice and goodwill."

Time and patience were given to the report of the Committee on the Negro Churches, resulting in administrative provision through the various commissions and the Executive Committee for the special interests and needs of the negro people and churches.

Upon the motion of a leading business man and manufacturer of St. Louis, local church federations were advised to establish a department of industrial conditions, with a secretary for its administration,

for examination and report upon industrial conditions, these reports to be made to the local federation and also filed with the Federal Council Commission on Social Service to be formulated into a general report.

The Treasurer presented an encouraging report, stating that the receipts for the work of the Council and its commissions and movements had increased from $35,000 in 1913 to $143,000 in 1916, that the Printing and Publication Department was being conducted at a reasonable profit each year, that the War Relief Movement had assisted in securing many hundreds of thousands of dollars for this cause, that the personal efforts of the General Secretary had secured about $100,000 for the relief of Protestant work in France and Belgium, and that the total of the amounts passing through the various offices for the year 1916 for all purposes was $277,000.

While, more than previously, this meeting of the Council was for business, many related public meetings were held in the city of St. Louis, the more significant of them being in the interest of temperance. Shop and factory meetings and addresses before Civic Bodies, each noon, brought the Council close to the people of St. Louis.

The Council adjourned, with a sense of confidence that the work it had projected for the new quadrennium could be pursued with clearer vision and with more confident instruction and authorization, and placed it under the guidance of President Frank Mason North.

American religious bodies in conference at Washington

The Washington Council, 1917. Special session.

Only once has the Federal Council been called to meet in special session. The St. Louis meeting authorized the Executive Committee to call an extra session at its discretion, foreseeing that the world situation might at any moment call for such action.

The call for the historic meeting held in Washington, D. C., May 7 to 9, 1917 was issued by the President and General Secretary "upon recommendation of the Administrative Committee and by subsequent vote of the Executive Committee, which actions were taken in response to overtures from local federations, ministerial associations, and other elements of the constituency of the Federal Council,

To be held in Washington, D. C., Tuesday and Wednesday, May 8 and 9;
For prayer and conference;
To prepare a suitable message for the hour;
To plan and provide for works of mercy;
To plan and provide for the moral and religious welfare of the army and navy;
To formulate Christian duties relative to conserving the economic, social, moral and spiritual forces of the nation."

While the business of the moment was urgent, requiring administrative development, a new formulation of activities and larger co-operative relationships with other bodies, in fact, an entirely new program, it is interesting to note that the time was equally divided between this business on the one hand, and on the other hand unhur-

ried services of intercession, led by Rev. James I. Vance, Bishop Eugene R. Hendrix, Bishop Earl Cranston, Rev. Charles L. Goodell, Miss Louise Holmquist, Rev. Edwin Heyl Delk, and the Rev. Albert G. Lawson, and deeply spiritual conferences led by Rev. Frank Mason North, President Henry Churchill King, Raymond Robins, John R. Mott, Robert E. Speer and Rev. John Henry Jowett. The experience of these hours of intercession and conference not only did not interfere with, but clearly facilitated, the momentous business of the hour.

Plans of action were presented by representatives of the American Bible Society, the National Board of the Young Women's Christian Association, the International Committee of the Young Men's Christian Association, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the United Society of Christian Endeavor, the Conference of Foreign Mission Boards of North America, and the World Alliance for Promoting International Friendship through the Churches, as well as by the General Secretary and the various commissions of the Federal Council and as a co-operating body by the Home Missions Council. Officers of the Salvation Army also indicated the plans of that body.

A preliminary meeting of the Commission on Temperance had made provision for a union of all the temperance organizations of the nation in connection with the army and the navy; the Council sent a Committee of Nine to wait upon the Congressional Committees on Agriculture relative to temperance measures; and adopted a sweeping

temperance resolution in clearer terms probably than ever before set forth by the churches.

It was voted that conscientious objectors should be given such non-combatant service as not to violate their consciences. The official representative of the Red Cross expressed the desire that the Council should continue and increase its movement in behalf of that body. A message was conveyed to the Governors of all the states relative to the moral surroundings of the mobilization camps. The officers of the Council were authorized to send out a call for a Day of Prayer at such time as might seem most appropriate. Various measures relating to the war situation were delegated to the appropriate commissions and committees, and authorization was given the Administrative Committee to set up a special commission, if needed, for consideration of emergency matters during the war.

The Council sent forth a message setting forth in the first part the spirit and purpose of the churches, and in the second part their practical duties under the following headings: Army and Navy; the Liquor Traffic; the Social Evil; Relief Work; Child Welfare; Food Production and Conservation; Industrial Standards; Justice in Distribution; and the Safeguarding of Democracy.

At the subsequent meeting of the Administrative Committee a Joint Committee was constituted on Co-operation with the War Work Council of Young Men's Christian Association, and provision was made for a message to the soldiers and sailors.

The general feeling of the representatives of the thirty denominations in session at Washington,

many of whom were new members who had not attended previous meetings, was perhaps fairly expressed in the statement of President King that the Federal Council had been providentially created for such a time as this, and that the times call "pre-eminently for the rallying of all our spiritual forces from the start as the European Christian leaders felt that they themselves did not quite do." Indeed, when the writer of this volume was in Europe last year in conference with religious leaders, considering the possibility that the United States would be drawn into the war, he was many times admonished in the same direction, and it was urged that in case of such an emergency the American Churches should gather their forces together at the very start.

One of the greatest of our religious leaders sought out the Treasurer at the close of the sessions in St. Louis and said: "If the Federal Council did no more than bring these brethren to sit and pray and think together, as we have done here, it would be worth many times all its cost," and it may be said that these quadrennial councils not only mark, but make, new epochs in the progress of Christian unity.

Taking Counsel Year by Year

The Federal Council itself, in quadrennial session, reviews the work of the quadrennium and authorizes plans and measures for the succeeding four years. It does not, however, go out of existence, and appoints an Executive Committee rep-

resenting and nominated by all of the constituent bodies, which meets in annual session and in special session, and which, between the sessions of the Federal Council, is authorized to act in the name of the Council, subjecting its actions each year for approval, to the national assemblies of the constitutent bodies or their other authorized agencies.

The Executive Committee in turn appoints its Administrative Committee, meeting monthly and oftener, which is authorized to act for the Council, submitting its actions yearly and oftener for approval to the Executive Committee. Rev. Howard B. Grose was its chairman for the major part of the first quadrennium, and Rev. William I. Haven from 1912-1916, being succeeded by Rev. Albert G. Lawson.

The continuous work of the Council is therefore carried on by the Executive Committee largely through its own Administrative Committee.

1905-1908.

The work of the Executive Committee for the preliminary period from 1905 to 1908 consisted in patient consultation with the various constituent bodies, the arduous task of securing their official members for the Council of 1908, and the appointment of committees to prepare the objectives for the work of the Council.

1908-1912.

During the quadrennium from 1908 to 1912 the Executive Committee, its chairman being Dr. Roberts, who had served during the three-year preliminary period, was largely occupied at its

annual and special sessions in developing the administration, the establishment of the national headquarters, and the work of the various districts in the development of local federations. Near the close of this quadrennium the Executive Committee decided to recommend a discontinuance of the district system, in the belief that the work of local federation could be better prosecuted by field secretaries associated with the national office, regulating their work in accordance with the readiness of the various localities in different parts of the country to develop effective federations.

Among its more significant actions during this quadrennium was that which related to lynching and mob violence, the initiation of the movement which has resulted in the increase of chaplains in the United States Navy, the beginning of work at Washington through the appointment of a Washington Committee, and the establishment of *ad interim* commissions on Evangelism and on Peace and Arbitration.

In the development of the national office and in exercising its representative capacity the Executive Committee moved with a deliberation largely instigated by caution, feeling its way in the endeavor to be prepared to present to the Council of 1912 clear-cut recommendations for completer development.

1912-1916.

During the quadrennium 1912-1916, with Rev. Frank Mason North as Chairman, the Executive Committee held four annual and three special

meetings, with which were associated public gatherings addressed by the Secretary of State at Richmond and the President of the United States at Columbus.

Among its more significant actions other than those relating to administration, which will be more fully recorded under the activities of the national offices, were the following: The definite establishment of an office at Washington in charge of an associate secretary; the appointment of the American Peace Centenary Committee to celebrate the one-hundredth anniversary of the signing of the Treaty of Ghent; active measures for the increase of chaplains in both the Army and Navy; the creation of the office of General Secretary; a restatement of the principles and functions of the Council in 1913, which has received the approval of the constituent bodies; the incorporation of the Council in the District of Columbia; the creation of *ad interim* commissions on the Church and Country Life and on Federated Movements; the establishment of relationships with the Home Missions Council as a co-operating body to act for the Federal Council; the appointment of a Committee on the Negro Churches; the issuing of calls and subjects for the Week of Prayer each year both in January and at Easter time; stern measures relative to the moral tone of the Panama Pacific Exposition; the appointment of a Committee to further the celebration of the two-hundredth anniversary of the birth of George Whitefield and of a Committee on the Five Hundredth Anniversary of the Martyrdom of John Huss; the initiation of

a Committee on the Four Hundredth Anniversary of the Protestant Reformation; measures of co-operation in instituting the Church Peace Conference at Constance, Germany in 1914; the memorializing of the President of the United States for the appointment of the National Day of Prayer which was held October 4, 1914; the sending of messages to the afflicted churches of Europe; and the passing of resolutions in behalf of the Hebrew people.

A delegation was received from the French Protestant Churches and a Committee appointed to secure assistance for them and another committee was set up for similar assistance to the French and Belgian Missions. Upon the return of the General Secretary from a visit to Europe in the early part of 1916, the Administrative Committee sent forth a message to the constituent bodies recommending action in the light of his report, which resulted in the extension of the nationwide war relief movement.

The Commission on Relations with Japan was appointed, with Rev. Sidney L. Gulick as its representative and the President of the Council, Shailer Mathews, and Dr. Gulick were sent as an Embassy to the Churches of Christ in Japan. The General Secretary was sent to the Panama Congress as the representative of the Federal Council.

The Committee had initiated a war relief movement, beginning with an appeal for the Persian War Relief Committee in 1915, authorized the International Committee of the Young Men's Christian Association to act for the Federal Council in the distribution of Christian literature among pris-

oners of war, and in March, 1916, held a special meeting at which the nationwide war relief movement was projected on a considerable scale, and Rev. E. W. Rankin elected as Assistant Secretary for its administration.

A Committee on Publicity was appointed looking toward the development of a Religious Publicity Service, a Committee was appointed to consider the matter of erecting a building in New York for the grouping of the offices of various denominational and interdenominational organizations, and a special committee was appointed to take up with the United States Census Bureau the matter of the religious census.

1917.

Since the Council of 1916, the Executive Committee has elected Rev. James I. Vance as its Chairman and Hon. Henry M. Beardsley as its Vice-Chairman; and has taken action approving the union of the Commission on Temperance with the historic National Temperance Society; has authorized the creation of a Board of Finance to control the increasing financial operations of the council; appointed a Committee to present to the President of the United States and Congress the resolutions of the quadrennial meeting relative to Oriental relations; appointed a special committee to carry out the action of the Council relative to the work of the negro churches; and authorized a conference of the representatives, in this country, of Christian work in France and Belgium.

The Administrative Committee has authorized a

committee in co-operation with the several Home and Foreign Mission Boards conducting work in the Canal Zone; commissioned the General Secretary to correspond with representatives of the Churches in Holland relative to joint conference with them; appointed February 18 as a Day of Prayer; conveyed in February, 1917, an appropriate message to the President of the United States; approved the plan of the General Secretary to raise a fund for the American Huguenot Committee; has authorized the President of the Council to appoint a War Commission of One Hundred, and appointed a temporary committee to carry on religious work in connection with the training camps until the Commission should be appointed. The General Secretary has been authorized, with the approval of the War Department, to secure the organization of a corps of voluntary chaplains.

The Committee has authorized the preparation of the subjects for the Week of Prayer in 1918 in co-operation with the World's Evangelical Alliance, and has voted to receive a delegation which is coming from the French Protestant Churches.

The report of the Executive Committee to the Council of 1916 closed with these words:

"Members of the Council:

Your executive committee, as conscious of its fallibility as it is confident of your tolerance, lays before you the record of its work since the last meeting of the Council. It detects in itself a new phase of feeling as this quadrennium reaches its end. These four years have brought to this fellowship of the great churches of America tests and discoveries. Closer contact has meant

clearer focus—focus in which the unities and the diversities have equally been revealed. One knows little about friend or neighbor until one travels with him. Who shall affirm that intimacy has not deepened respect, that the sharing of experience has not melted away prejudice, and given new warmth to sympathy? There are signs that self-knowledge has been promoted. More certainly than ever before there is a common understanding of what binds together and what holds apart the churches of Christ in America. Fellowship is revelation. We are more nearly sure in the mutual examination of our common Christianity as to the marks which look like seams in the fabric, but which are only flaws in the weaving. Our convictions do not lose their strength but increase their length. They reach as before to the men who have been our denominational saints but, far beyond, to Him who is for us all the one Savior. We travel back upon the familiar road of our denominational history to the point where it diverged from some broader fellowship, but we do not rest there. Unerringly beyond these ecclesiastical forks in the road, past every branching route, joined at the intersections by groups with whom for decades, it may be for centuries, we have been sadly unfamiliar, we find our way to a place called Calvary and a hill called Olivet. We waive no right or privilege, we break with no sound tradition, we surrender no precious heritage, but we become fixed in the persuasion that the church has but one inalienable right, the right of finding Christ in the world of to-day and interpreting him in all his sacrificial and triumphant power to that world. Perfect agreement in opinion, placid uniformity in expression and method do not appear. It is a waste of energy and time to seek for either. But in this fellowship we have seen the glory of sympathy break into the flame of enthusiasm when men of different cults and names have brushed aside tradition and prejudice and found the Christ in one another's hearts. It is not in what we each hold dear that we find our common ground, but in

what we each hold most dear. It is not in their history, their traditions, their formulae that the churches of Christ can be one; it is alone in the Christ himself.

To those who in the period from 1894 to 1908 looked and worked toward such an organization as this Federal Council, that notable assembly in Philadelphia seemed a consummation.

The ascent, however, to that summit brought them and the churches they represented not to a mountain peak but to a plateau. What to aspiration had seemed a height of vision, to achievement became the broad plain of opportunity. Through the intervening years, as atmosphere has cleared and action has developed energy, the horizons have lifted and the unbroken light has revealed at once the forces and the tasks of the churches of Christ. Brothers of the Council, it seems to your Executive Committee that the period of experiment is past. Repair and complete the mechanism according to your best wisdom. But doubt not that this fellowship of great churches in America expresses in some large measure the mind of our common Lord; hesitate not to empower it, to direct it, that through it the divergent policies of the churches may be turned into converging and co-operating forces; that through it, perchance, some common program, large enough for the needs of a bewildered and broken-hearted world, may be revealed as the purpose of Him, who in all our wavering, our retreats, our advances, our victories, is head over all things, to the church, which is His body, the fulness of Him that filleth all in all."

The National Offices Day by Day

The Conference on Inter-Church Federation in 1905 established a national headquarters which was permanently continued by the Council in 1908, in charge of Rev. Elias B. Sanford, as Corresponding Secretary. During the preliminary period from 1905 to 1908 a prodigious work was accomplished

by Dr. Sanford, with slight clerical assistance, in correspondence, consultation and conference, requiring a large amount of travel, which secured the ultimate action of the constituent bodies and the election of their official delegates to the Council of 1908.

From 1908 to 1912, which has been called the formative period, while the concrete activities of the Council are not so manifest as since that time, the work of the national office was taxing, and the establishment of district offices in Chicago, Philadelphia and Denver increased the work of the central office. Its equipment during this period was very simple, consisting of Dr. Sanford, one assistant and a stenographer, and was entirely incommensurate. Rev. O. F. Gardner and Rev. G. Frederick Wells served successively as assistant secretaries.

The period from 1912 to 1916 showed a remarkable development of the national headquarters due to the large program authorized by the Council of 1912. While this volume is largely occupied with the practical activities from 1912 to 1916 the reader should go back to Dr. Sanford's volume, "The Origin and History of the Federal Council," in order to appreciate the painstaking and self-sacrificing service of those who laid the foundations, upon which the erection of the structure has been a relatively simple and easy task. The service of Rev. Charles E. Bacon, Rev. Hugh B. MacCauley and for a brief time Rev. John T. Thomas, as District Secretaries at Chicago, Philadelphia and Denver, prepared the way for the ultimate develop-

ment of the Commission on Inter-Church Federations.

Activities of the National Offices.

The following attempt to indicate something of the constant activities of the Federal Council is based upon the report of the General Secretary from 1912 to 1916, which includes the reports of the associate and field secretaries. The work done in the name of the various commissions is recorded in later chapters.

Various memorials were conveyed during the quadrennium, generally by personal delegations duly appointed, including a message to the President of the United States expressing the sympathy and support of the Council at the beginning of his administration, a memorial urging the recognition of the Republic of China and a petition for adequate provision for the religious care of the army and navy. In April, 1913, the Churches of Christ in America were called to set aside Sunday, April 27, as a Day of Prayer for China.

Officers of the Federal Council participated in the memorial to the Czar of Russia relative to the Beilis case. A messenger was sent to the American Baptist Foreign Mission Society on the occasion of the Judson Centennial Celebration in June, 1914.

Under the heading, "Representative Activities of the National Office," were the setting up of various movements, including the Committee of One Hundred for Religious Work at the Panama Pacific Exposition, the provision of a delegation from the

Administrative center of National Federated Protestant Movements

Federal Council to attend the Church Peace Conference at Constance, and the administration of the other various committees authorized by the Council and the Executive Committee, involving considerable correspondence and travel by the secretarial staff. The messages of the Council have been sent out widely to its constituency of 100,000 pastors, including the Week of Prayer call and subjects, year by year.

The General Secretary has each year attended the annual assemblies of the constituent bodies, presented the reports of the Council, consulted with the related committees of these assemblies, and has endeavored to maintain appropriate relationships between the Council and its constituent bodies, submitting all its actions to them with the necessary explanations and interpretations, and in addition, has attended many of the state and local conferences and the meetings of the various boards and departments of the constituent bodies.

The national office and its secretaries act as the co-ordinating agencies for the various commissions of the Council, keeping each acquainted with the activities of the others, in the effort not only to stimulate their action but to avoid duplication and confusion.

The office is also engaged in cultivating co-operative relationships between the Federal Council, its commissions and other appropriate bodies, such as the National Conference of Charities and Correction, the Southern Sociological Congress, the various organizations for international relations, the National Child Labor Committee, the American

Red Cross, and about forty or fifty other bodies which appropriately look to the churches for moral support in certain of their endeavors.

Constant correspondence is maintained with leaders of the churches in practically all of the nations of the world. The office has a regular list of foreign correspondents in these countries, and endeavors in an informal way to develop these important world relationships. Especially since the beginning of the war, correspondence has been carried on with representative leaders of the churches in both the neutral and warring nations in Europe. The office has been the headquarters of delegates from the Union Nationale des Eglises Reformees Evangeliques de France and the Franco-Belgian Committee on Evangelism, as well as of the representative of the Union Church in the Canal Zone.

In December, 1915-January, 1916, the General Secretary visited the Christian leaders in Europe and presented a full report of his visit to the Council in 1916. As the result of this mission many channels have been opened up which it is hoped may ultimately prove useful in the coming days of reconstruction. The national office has been the center of the nationwide war relief movement, of the committee for the French Protestant Churches, the American Huguenot Committee and the Committee on Work in the Canal Zone. The General Secretary is the Chairman of a recently constituted Committee to secure, train and send women to France for work in rehabilitating the country, especially in the re-establishment of its households and the care of mothers and children, to be carried

And these workers—a few of the scores employed—help push the Federal Council's propaganda

on in France under the direction of the Franco-Belgian Evangelization Committee.

The Field Secretary, Rev. Charles Stelzle, has been engaged in the study of the economic aspects of the liquor problem, is organizing a Labor Officials' Temperance Fellowship, visited in 1916, for twelve weeks, sixty-nine cities in conference with pastors and Christian leaders, has addressed Sunday afternoon meetings of workingmen and conducted noonday shop campaigns.

Mr. Stelzle is frequently called upon as arbitrator in industrial disputes and is generally made chairman of such boards. At the present moment he is developing a campaign for the conservation of human life, which includes as one of its more important and immediate features an economic temperance movement which will be more fully described in the chapter relating to the Commission on Temperance.

During two years of this quadrennium Rev. E. M. McConoughey rendered service as assistant to the General Secretary. Miss Caroline W. Chase has been the Office Director, with one intermission on account of family duties, since 1911.

Equipment of National Offices.

The national offices of the Council now consist of a series of 30 office rooms in the United Charities Building, New York, occupying the capacity of an entire floor of that building; commodious offices in the Woodward Building, Washington, D. C., a branch office of the Commission on the Church and Country Life in the Commercial Building,

Columbus, Ohio, and branch quarters of the Commission on Evangelism in Chicago.

The secretarial force is as follows: the general secretary, the field secretary, the associate secretary, the secretary of the Commission on International Justice and Goodwill, the Secretary for Temperance Work, the executive secretary and field secretary of the Commission on Inter-Church Federations, three secretaries of the War Commission, and the assistant secretary, at the New York office; an assistant secretary at the Washington office, and the secretary on Country Life at Columbus. The other commissions have only voluntary or part-time secretarial service.

At the New York office there are also a general office director, a director of the publication and printing department, an assistant to the treasurer, and a force of secretaries, stenographers, clerks, and assistants numbering at the present time about forty.

The national offices have not adequate room, and it is earnestly to be hoped that the committee appointed to make inquiry and report regarding an appropriate building may find a speedy opportunity for progress. The offices in New York are thoroughly equipped with mechanical apparatus, and are now enabled to reach the entire constituency with communications upon very short notice. The correspondence of the office is large, averaging over one hundred letters a day.

The Library of Social Service and Missions contains about 3000 volumes, and about 500 current religious, social and labor papers and magazines.

During the past quadrennium the Publication Department issued and distributed fourteen bound volumes and served as the distributing agency for several other volumes incidentally related to the work of the Council. There were also distributed seven volumes of annual reports and nearly one hundred different pieces of pamphlet literature. Some idea of the work of the printing and multigraphing department may be gained from these figures: the average has been about 225,000 letters a year for the Federal Council and about 500,000 letters a year for co-operating bodies; a total of about 775,000 per year. About 2,000,000 pamphlets and leaflets were sent out of the shop during 1916.

The Bureau of Religious Publicity has been established on a modest scale, but promises development as fast as resources may be found for it and the co-operation secured of the various religious agencies required for its success.

In addition to the offices in New York the Commission on the Church and Country Life maintains an office at Columbus, Ohio, where the Secretary, Rev. Charles O. Gill, has been conducting a statewide rural survey. The Commission on Evangelism has had a branch office in Chicago and the Committee on the Celebration of the Four Hundredth Anniversary of the Reformation has its office in Philadelphia, with Rev. Howard R. Gold as the Secretary.

While having no official relationship with the national offices, there are now in about 22 cities offices of state and local federations of churches,

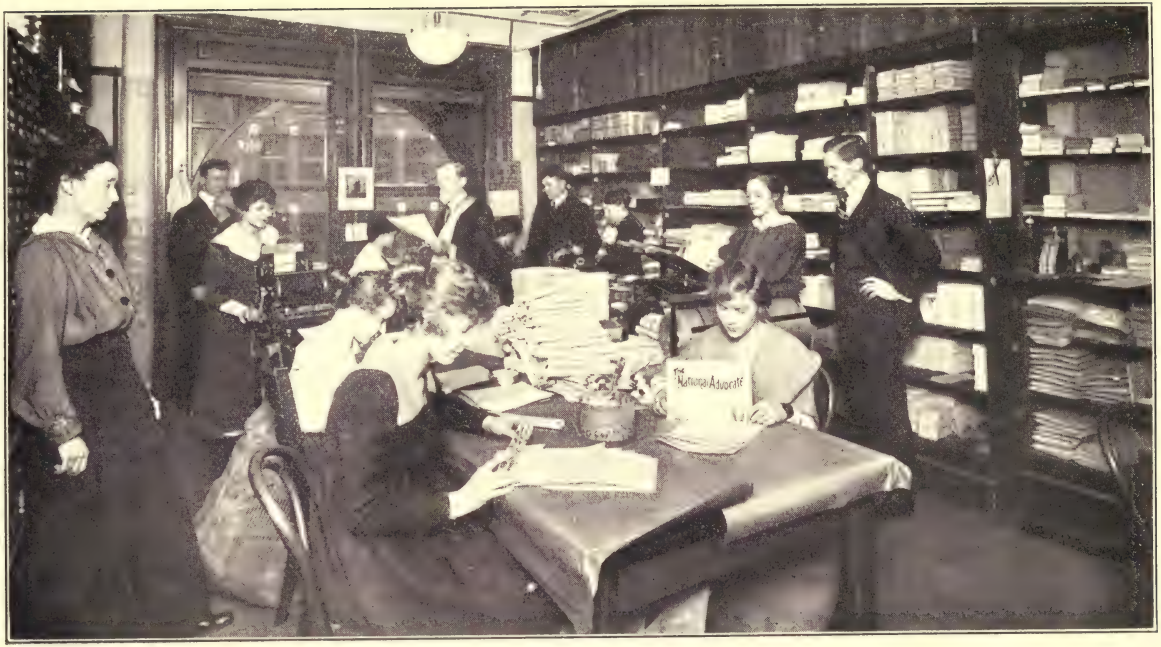
which also serve in large measure the interests of the national movement.

It may be worth noting that during the quadrennium the general secretary has been called upon to attend about 250 conferences, congresses, and other meetings outside those of the Council itself, at which he has delivered about 225 addresses. During the quadrennium he has been in every state of the Union except four, in addition to attending conferences in Canada, Europe, Cuba, and Panama. The Associate and Field Secretaries have the similar problem of maintaining the administration of their departments and at the same time engaging in wide travel.

Financial operations.

It has been noted that during this quadrennium there has been a remarkable increase in the operations and staff of the national offices, with, of course, a like increase in expenditure. The increase, however, in the latter item has been for actual work in the field, while the expenses of the central administration have not materially changed. A considerable proportion of the cost has been for such operations as the war relief movement, the relief of churches abroad and similar procedures. It may therefore be worth while to note the following facts regarding economy of administration.

The Printing and Publication Department is carried on at a considerable profit. The amounts secured from denominational apportionments aggregate only about $11,000. The centralization of the various departments in the office of one



One of the "Work-Shops" of the Federal Council's Publication Department

treasurer, who serves unselfishly without salary, enables the national office to conduct this department at an administrative cost of less than $1000 a year for clerical service. When it is remembered that the amount passing through the treasurer's office for 1916 was nearly $300,000, this appears to be, as the Committee of Fifteen reported, "remarkable in the history of administration." Largely through the careful oversight of Mr. Alfred R. Kimball, who has served as treasurer from the beginning of the Council, and even before that time, and the stern resolution of the administration for several years, the Council has not had any deficit. This economy of administration through centralization may be indicated by one example. Before the work of the Commission on Temperance was united with that of the National Temperance Society these two bodies were operating independently but doing almost precisely the same work. Since uniting them, the combined work has been very much greater than that which the two were previously doing. It is, however, being carried on at even less administrative expense than was required by one body acting independently. There is, moreover, not only a saving of administrative expense, but also in all operations of the combined body through the use of the facilities of the national office of the Council, the entire saving by the union being probably about $10,000 a year. This is a fair example of the waste of duplication and also of the economy of such co-operation as that for which the Federal Council stands. We might ask the further question regarding the work

of all the commissions. How much more would this work cost if the denominations and their boards were all pursuing it independently, provided that they could do it that way, instead of through unity of action?

The report of the General Secretary in December, 1916, concluded as follows:

Summary 1912–1916.

"Among the most significant matters set forth by this report are the remarkably rapid and providential developments of our international relationships, the systematic program of our Commission on Interchurch Federations for the development of our much neglected work in local communities, the closer association of our great interdenominational organizations, and the promise of more progress in the direction of adequate religious publicity, and last of all a work which cannot be set forth in figures or words, the use of the Federal Council and its national office in the interests of great movements which need to reach and have a right to reach the churches.

"Another thing which impresses me is the manner in which the functions of the Council and all its commissions are being determined, not so much by the formulation of rules and the determination of policy as by concrete experience through effective but cautious procedure. Instead of an administrative committee which attempts to do everything itself, we have a committee which is for the simpler purpose of directing the task into the hands of those who may do it best. This was illustrated by the methods with regard to religious activities at the Panama-Pacific Exposition. There can be no other method. No group of a dozen men sitting in New York can undertake to perform or immediately direct the rapidly growing united work of our evangelical churches, and while some misunderstanding occasionally arises, I think it is becoming clear

that the Federal Council must be primarily considered as the sum of all its parts, and its various tasks delegated and distributed.

"It may seem strange and inconsistent that with this rapid growth of the spirit and work of co-operation we should have, in some quarters, a certain amount of reaction in the direction of the sectarian spirit. This, however, as I estimate it, is simply a natural reaction. I do not believe that it is going to embarrass seriously a work which is so manifestly guided by the spirit of God.

"Constant evidence has been borne in upon me as I witness the liberal and unmeasured service of the leaders of our denominations who compose the various committees of the Federal Council. They approach this common work with the splendid spirit of catholicity. They make a fine adjustment between denominational and interdenominational interests. The correspondence of our office makes it clear that the churches and the pastors are more and more looking to the Federal Council to express their common consciousness, and to solve some of the problems which are common to them all. This is becoming especially true of the correspondence from rural sections and other places where economic pressure is serious. As we face the world situation at this moment, it may be something in the nature of a discovery, to realize that the Federal Council of the Churches of Christ in America is the one official body of Christians in the world that is acting together and in harmony at this moment. The conflict in Europe has separated all other bodies of Christians, and just as the nations are looking to our nation as the last resource for them all, so may the Christian churches of the world look for light and leading to a body which unites the forces of American Protestantism.

"We look out upon a world in moral and spiritual confusion, the one inclusive religious body in that world that has not been rent asunder by the conflict across the sea. The desolated peoples of Europe will justly look to a body which unites the forces of the American Pro-

testant churches to assume a large responsibility for those processes of reconstruction which are before us. With more conviction than I have been able to set forth in my statement of facts regarding our relationship with the churches of Europe, I want again to express my sense of hope and increasing confidence that through this relationship, initiated by one of our commissions, some great movements will come during the next six months. I am not sure that stricken Europe is looking altogether with confidence at America at this moment, but I do have some reason to believe, as the result of the constant interchange of messages and the authentic information which I have received from time to time, that not only the religious leaders of Europe but also some of her statesmen are ready to look with confidence to the Christian churches of America and to believe that what international statesmanship and diplomacy could not and cannot do, may be done by moral and spiritual forces.

"Never since the Carnegie Hall meeting in 1905, has the call come so clearly to the churches of America to unite their many forces into one mighty force. Reverently and humbly, with the sense of solemnity and the spirit of hope, I believe that we are moving by the hand of God to do 'greater things than these.'"

The Federal Office of the Churches at the National Capital

After long consideration and much discussion, and with some interrogations, the office at Washington, D. C., was established in February, 1914. It is perhaps enough to say that the activities of that office at the present moment have relieved all doubts as to the providential action of the Council in authorizing it and the Executive Committee in establishing it.

Under the administration of the Associate Secre-

tary, Dr. Henry K. Carroll, and since the earlier part of this year under the care of the General Secretary with the Associate Secretary, Dr. Tippy, and the Assistant Secretary, Rev. Clyde F. Armitage, the office has been engaged in increasing activities. First of all was the confirmation of long and patient attempts to secure the increase of chaplains in the navy, which was brought to a successful conclusion in 1914 through the earnest efforts of Dr. Carroll and his associates. Since that time the office has constantly assisted both the denominations and the War and Navy Departments in finding suitable candidates for appointment. Measures in Congress for legislation in behalf of the chaplains have been effectively prosecuted.

The incorporation of the Council was secured under the laws of the District of Columbia. From the Washington Office has issued each year the Annual Bulletin of Church Statistics and for the past two years the Federal Council Year Book.

Investigations have been made and reports prepared, as, for example, that on the pensions and pay of the federal clerks prepared for the Commission on the Church and Social Service. This office was the headquarters of the American Peace Centenary celebration and also of the Committee on Negro Churches.

In addition to distinct matters of this kind the office serves as a general bureau of information for the constituent bodies, and especially for the government departments. It is also a great convenience for the various social organizations and movements for public welfare which have occasion

to call for the help of the churches. The Associate Secretary visits especially the ecclesiastical bodies meeting in the South.

The administration of the office is in charge of the Administrative Committee and the General Secretary, co-operating with the Washington Committee and its various subcommittees. At the present time, in addition to its general routine work, the Washington office has received from the Departments of War and Navy all of the applications for chaplains, and serves as the clearing house for the denominational committees on chaplaincies whose chairmen or other representatives have been organized into a General Committee on Chaplains. In this work certain denominational bodies not included in the Federal Council, notably the Southern Baptist Home Mission Board and certain of the Lutheran bodies, are heartily co-operating.

The nationwide Red Cross campaign among the churches, conducted by the Commission on the Church and Social Service through the denominational social service organizations, was also carried on from the office in Washington.

These special activities in the important work in relation to the war, in addition to the rapid increase of the ordinary routine work of the office in its capacity as a general clearing house, have required such additional service that the office now carries a considerable staff of assistants.

The correspondence and conference required in consultation with the denominational committees to select upwards of three hundred chaplains out of about three thousand or more applications, as one

Keeping touch on religious movements at the national capital

item, will indicate the extent of what has been termed routine activities. It is also increasingly becoming the meeting place of various committees of the Council and for conference on the part of departments and committees of the constituent denominations. The office has been in full action during the summer of 1917 with the Assistant Secretary, Rev. Clyde F. Armitage, on constant duty.

Not to seek any temporal power of church over state, much less to antagonize any other Christian institution, but in a simple and natural way to fullfil the duty of the churches to the national life, and to infuse the national life with the Christian spirit, have been the policies of the Federal office of the churches at the National capital.

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IV

CHRISTIAN CO-OPERATION IN UNIFIED ACTIVITIES

SOME account has been given of the central operations of the Council through its Executive Committee and its national offices. The larger activities, however, are conducted by commissions. As now constituted these commissions are as follows: Inter-Church Federations, Evangelism, the Church and Social Service, the Church and Country Life, Temperance, Christian Education, International Justice and Goodwill, and Relations with the Orient.

The commissions of the Council are appointed by the President, but are made up from two sources, from denominational representatives selected from the Boards, Committees or Departments of the constituent bodies, to whom are added men and women who are considered as leaders or experts in these various realms of activity, each commission numbering in all at the present time about seventy-five members. The commissions of the Council are set up with administrative machinery for actual service in the field including a headquarters and administrative secretaries.

In addition, at the present time Committees on Family Life and Religious Rest Day, Ministerial Relief and Sustentation and other special com-

mittees are under appointment for immediate or passing needs.

The Committee on Foreign Missions serves mainly to keep the Council in touch with the work of the Conference of Foreign Mission Boards of North America. The Home Missions Council is a co-operating body with the Federal Council and acts for the Federal Council in all matters relating to home missions, in consultation with the Committee on Home Missions.

Evangelism

A Committee on Evangelism which had been appointed by the Executive Committee, presented its first report to the quadrennial meeting at Chicago in 1912, setting forth in clear and unmistakable terms the evangelistic mission of the churches, the neglect of this mission and the resultant situation in the United States. The report then gave an historical review of the effects of true revivals of religion, presenting in closing a co-operative plan establishing the Commission on Evangelism as a permanent commission of the Council, providing for its administration and methods of work, all of which were approved by the Council.

The Commission presented a full report at the quadrennial meeting at St. Louis in 1916 which brought about considerable discussion. It was referred back to the Business Committee and to the Commission for several changes, including especially the request for larger emphasis on personal evangelism and provision for variety of method in conducting evangelistic movements.

The Commission reported that it had held four meetings during the quadrennium. Its first effort had been to secure in every denomination the appointment of a special committee on Evangelism, and it was reported that twenty of the constituent bodies had appointed such committees, which were working in co-operation with the Commission. A Committee on Literature had issued something over a dozen booklets and pamphlets, including a bibliography of Evangelism containing a list of some three hundred books which had been gathered into a reference library at the Chicago office of the Commission.

The current criticism of evangelism and evangelistic methods was considered frankly in the report, which, however, laid the responsibility for the situation back upon the churches. The Commission proposed a method of careful credentializing by denominational bodies whereby reasonably safe men might be assured.

A standard of principles had been adopted by the Commission, which dealt freely with the inappropriate and unethical methods which had been the subject of criticism, urging larger use of the evangelistic appeal and method in the Sunday school and in the parish. A nationwide evangelistic movement was proposed which was approved by the Council, in spirit, without the commitment of the Council to particular methods by which it should be carried out. The recommendations of the Commission included the mutual exchange of all evangelistic literature between the denominational committees and the organization of co-op-

erative evangelistic committees in districts, conferences and synods.

The Council approved the recommendation of the Committee of Fifteen that the Commission on Evangelism should look toward effective organization and develop its resources in order to fully meet its tasks and opportunities. The Chairman of the Commission was Rev. William H. Roberts and the Secretary Rev. William E. Biederwolf. The Chairman for the present quadrennium is Rev. Charles L. Goodell.

That the evangelistic spirit may be fostered, that evangelistic methods may be best determined, that evangelistic power may be multiplied by all the churches taking counsel and action together have been the underlying assumptions of this Commission.

Social Service

The Commission on the Church and Social Service was instituted by the Council in 1908 to succeed the previous Committee on the Church and Modern Industry whose Chairman, Rev. Frank Mason North, was continued.

At the quadrennial meeting in Philadelphia in 1908 the Committee had presented perhaps the most striking and significant report entitled, "The Church and Modern Industry," including the statement of social principles which has since become almost a classic in the world of social redemption and which, in the form in which it was readopted in Chicago in 1912 and in which it now stands, is as follows:

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

The Commission on the Church and Social Service immediately proceeded to carry out the resolutions of the 1908 Committee, Rev. Charles Stelzle rendering voluntary administrative and executive service as secretary. During the quadrennium from 1908 to 1912 Committees on Propaganda and Research prosecuted their work with unusual effectiveness. Literature was distributed in large quantities. Mr. Stelzle served as fraternal delegate to the American Federation of Labor each year and Labor Sunday was widely observed.

Perhaps the most important operation during this preliminary period was the investigation of the steel industry at South Bethlehem, Pa., the report of which was considered as one of the most important utterances on the industrial situation that had been made up to that time by the Church.

The work of the Commission developed so rapidly that the Executive Committee of the Council in January, 1911, authorized the election of an administrative secretary, to which position Rev. Charles S. Macfarland was elected shortly after. Offices were opened in connection with the Federal Council and Miss Caroline W. Chase was called from the offices of the American Baptist Foreign Mission Society in Boston as private secretary and assistant. The year 1911 was largely formative in the work of the Commission and in December of that year the Secretary of the Commission was requested to assume the administrative work of the Federal Council itself.

During the year 1912 the work was carried out mainly by co-operative service on the part of the

denominational social service secretaries, Rev. Henry A. Atkinson, Rev. Frank M. Crouch, Rev. Samuel Z. Batten, Rev. Charles Stelzle and Rev. Harry F. Ward, Associate Secretaries of the Commission. Indeed the outstanding work of that year was the effective co-operative relation established between the social service departments of the Congregational, Baptist, Presbyterian, Protestant Episcopal, and Methodist bodies. Two interdenominational conferences were held, in Boston and Chicago.

The development of the Federal Council Commission served to stimulate the denominational departments and new denominational committees were appointed. Close relationships were established between the Commission and such organizations as the Playground and Recreation Association of America, the National Child Labor Committee, the American Association for Labor Legislation, the National Conference of Charities and Correction, and other similar social organizations.

Literature was produced and widely distributed. Industrial investigation was made at Muscatine, Iowa, a One-Day in Seven campaign initiated in behalf of industrial workers, the observance of Labor Sunday made general, and, largely through the field work and the campaigns of social evangelism on the part of the denominational secretaries, the field was cultivated.

The report of the Commission to the quadrennial meeting at Chicago, while in no way an advance on that of the 1908 report of the Committee on the Church and Modern Industry so far as in-

dustrial relations were concerned, took a wider sweep and set forth in larger measure and in deeper terms, perhaps, the social mission of the churches.

The Commission's report to the Council in December, 1916, indicated progress. During the quadrennium a special committee had been appointed on the Church and Country Life which had now become a full fledged Commission on the Church and Country Life, with an executive secretary. In industrial relations, the campaign for One Day in Seven had been prosecuted through six hundred representatives in various states; fraternal delegates had attended the annual sessions of the American Federation of Labor, including the President of the Council, Shailer Mathews; the meetings of the National Women's Trade Union League had been attended by representatives of the Commission as fraternal delegates; industrial investigations had been made at Paterson, N. J., Lawrence, Mass., Gloversville, N. Y., and in the states of Michigan and Colorado.

The Commission had developed its co-operative relations with the various social organizations to an increasing number. During the quadrennium the Year Book of the Church and Social Service had been issued, presenting a comprehensive view of the social work of all the churches. The denominational secretaries, acting in their capacity as associate secretaries of the Federal Council Commission, had been working with constantly increasing co-operation.

During this quadrennium the most notable work of the Commission was the stimulation of de-

nominational organization followed by the bringing of the denominational committees into co-operative relationships. The administration of the Commission was strengthened in 1916 by the election of Rev. Charles Stelzle as Field Secretary of the Federal Council for Special Service. The Chairman of the Commission during this period was Rev. Josiah Strong, upon whose death the Commission took appropriate action.

The report of 1916 was again an advance upon its previous reports in its statement of principles and social standards, its recommendations and plans for wider education in social service, its treatment of the question of unemployment, housing, recreation, defeat of commercialized vice, prison reform, and the equal status of women. The section upon industrial conditions dealt fearlessly with the questions of overwork, a living wage, the unequal distribution of wealth and industrial disputes, closing with a statesmanlike setting forth of the underlying principles of an industrial democracy. "In these and all other fields of social progress, the church must constantly urge its members to support concrete measures which serve these higher ends. But it also has a higher task. Its supreme social function is to educate the community in the fundamental spiritual principles which underlie these movements, to uphold the ideals by which they are conceived, to develop the atmosphere in which they are born, the individuals who will carry them to maturity, and the spiritual power which will make them effective."

These words at the conclusion of the report, far

more than those activities which can be enumerated, indicate the service rendered by this commission.

The St. Louis Council having approved the recommendation of the Committee of Fifteen, that this Commission should proceed to larger development, the Commission in the early part of the year 1917 elected its acting chairman, Rev. Worth M. Tippy, as Executive Secretary, and subsequently, Rev. Clyde F. Armitage was elected as Assistant Secretary and Miss Grace Sims as Office Secretary.

At the time of writing, the work of the Commission is largely that of co-operation with the Federal Council in the measures projected on account of the war. The Commission is carrying on an effective campaign in behalf of the Red Cross, and for Labor Sunday of September, 1917, has issued a striking and timely message to the churches urging that the social ideals of the churches be applied to labor problems in time of war.

The secretaries and denominational associate secretaries of the Commission had a large part in preparing the section of the Federal Council message which issued from the Washington meeting in May, 1917, relating to Christian duties in conserving the social, moral and spiritual forces of the nation. At the present moment measures are being taken for the conservation of industrial and social standards in order that they may not be shaken but rather strengthened in time of national conflict.

Temperance

The Commission on Temperance had for its chairman for eight years Rev. Rufus W. Miller.

For the present quadrennium Governor Carl E. Milliken of Maine serves as the chairman, and Dr. Miller is the chairman of the Joint Executive Committee.

During the first quadrennium the service of this Commission was mainly that of securing co-operation between the temperance departments and committees of the several denominations and the appointment of committees in those which had not previously had them. The report to the Council of 1912 was largely a record of temperance advance in general, but especially as it related to the sentiment and activity of the churches. The Commission had stimulated especially the use of temperance lessons in the Sunday school and temperance literature for the young. In order to meet an obvious demand all organizations and societies soliciting the support of the churches were requested to file with the Commission an annual report including a detailed financial statement, the recommendation being that any temperance organization failing to do this should not expect commendation or support from the churches.

The report to the Council in 1916 was one of greatly increased activities. The Commission had maintained two offices, one at Pittsburgh and one in Philadelphia, the former in charge of the Secretary, Professor Charles Scanlon, of the Presbyterian Board of Temperance. A large number of mass meetings had been held in the interest of pledge signing, at which many thousands of total abstainers' pledges had been signed. The Commission had prepared and distributed a textbook for

Working out temperance publications and general literature for nation-wide use

young people's societies entitled "Temperance Facts," and published and circulated considerable other literature. A National Temperance Union had been formed with an Advisory Committee of about one hundred statesmen and leaders in the social, educational, religious and scientific world, under the directorate of Albert R. Rogers. The work of the denominational departments had increased and several new committees had been formed. The report included a review of temperance education and a striking statement prepared by Rev. Charles Stelzle on the Economic Aspects of the Liquor Question to which Mr. Stelzle had given two years of earnest study. The Chairman of the Commission, Dr. Miller, had served by appointment of the President of the United States as an official delegate from this country to the World's Congress on Alcoholism at Milan.

At the time of the presentation of the report the Commission was in conference with the National Temperance Society and Publication House looking toward uniting the forces of the two bodies.

In the early part of the year 1917, this union took place under the name of the National Temperance Society and Commission on Temperance of the Federal Council of the Churches of Christ in America. Offices and a salesroom were opened in the United Charities Building in association with the offices of the Federal Council. A joint Executive Committee was formed and Rev. Charles S. Macfarland was elected Acting Executive Secretary until such time as a Secretary should be found to give his entire time to this work.

Rev. Charles Stelzle was elected as Field Secretary, Miss Annie E. Oldrey, Editor and Office Director, and Rev. E. W. Rankin as Business Manager. The movements actually in operation at the time of writing are as follows:

(1) The raising of a $1,000,000 "Strengthen America" fund for paid advertising in daily and weekly newspapers throughout the country as a campaign of education, especially with regard to the physical and moral waste of the liquor traffic and the need of saving the country from it in the present crisis;

(2) The initiation of and co-operation in a united movement on the part of all temperance organizations under the name of "The United Committee on War Temperance Activities in the Army and Navy," of which Rev. H. H. Gill was elected Executive Secretary;

(3) A campaign of advertising, sometimes including advertisements covering two full pages in the Washington newspapers, meeting the arguments presented by the liquor forces in the same papers;

(4) Advertisements and propaganda in the labor papers of the United States to induce the support of workingmen;

(5) The holding of mass meetings and open forums in workingmen's districts;

(6) A movement to induce all college and university alumni associations and college classes to refrain from serving intoxicating liquor at reunions and banquets;

(7) A movement to induce society women to abstain from the personal use and serving of intoxicants at social functions;

(8) The inducement of trade unionists to entirely separate their meeting places from the influence of the saloon;

(9) The printing and distribution of a wide variety of temperance literature;

(10) The service of a staff of temperance experts for community use;

(11) The issuing of four temperance periodicals as follows:

The National Advocate, which is the oldest temperance paper in the United States, published monthly, for pastors and general readers, under the expert editorship of Dr. A. A. Hopkins;

The Worker, a temperance paper for workingmen, edited by Mr. Stelzle;

The Youth's Temperance Banner, a temperance Youth's Companion, edited by Miss Oldrey;

The Water Lily, a children's temperance paper, edited by Miss Oldrey.

Of the *National Advocate* it may now be said that as a constant review of all temperance measures and methods it is the best temperance paper published.

Six of the denominational secretaries of temperance boards giving their entire time to the work, serve as associate secretaries of the organization.

This remarkable union of the oldest temperance society in the nation with what may be said to be the largest and most inclusive organization, was largely brought about through the influence and earnest service of Rev. D. Stuart Dodge, President of the National Temperance Society, in response to the initiative of the Commission.

That there are other agencies which may more appropriately and effectively promote temperance legislation and certain aspects of education, is not to be doubted. But it surely is the part of the

Christian church to be the leading force, the great educational influence and the inspirational guide of this great movement of the age and this it cannot do except by concerted action, such as has now been so effectively begun by this commission, and these functions of the Federal Council are now approved and welcomed by the Temperance organizations and forces.

Christian Education

One of the most striking reports to the first Council in 1908 was that on Weekday Instruction in Religion, presented by Rev. George U. Wenner, as the result of which many practical experiments are now being tried in this important interest. The original Committee on Literature and Education of which Pres. George B. Stewart was chairman, reported again on this matter to the Council of 1912. In connection with that Council the Commission brought together for the first time a largely attended and widely representative conference of representatives of theological seminaries which appointed a joint commission with the Federal Council, to make a survey and report on Instruction in Social, Industrial and Allied Subjects.

On the matter of Weekday Instruction in Religion conference had been held with the National Education Association and other similar bodies.

During the quadrennium from 1912 to 1916 the Commission developed its activities under the chairmanship of Dean Wilbur F. Tillett, with Rev. Henry H. Meyer as secretary, and its report to the Council of 1916 constituted a complete volume of

about two hundred pages. That portion of the report referring to weekday religious instruction has since been enlarged by its writer, Rev. Benjamin S. Winchester, the present chairman of the Commission, to a significant volume entitled "Religious Education and Democracy."

Valuable surveys were presented in the report on Christian Education in the Home and the report on Social Teaching in Theological Seminaries was also included.

The Commission had held four meetings during the quadrennium. It had worked for larger co-operation between related bodies, the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the International Sunday School Lesson Committee, the Missionary Education Movement, and the World's Sunday School Association.

Committees had given attention to the utilization of the public press in the interests of Christian Education and the previous work relative to Week-day Instruction had been continued.

One outstanding measure related to instruction in churches and colleges in the matter of International Peace. Two series of lessons for Sunday schools and other classes had been prepared entitled "International Peace—A Study in Christian Fraternity," together with a selected bibliography. These lessons were used by the School Peace League of America and many other bodies. The lessons were published in the Sunday school quarterlies of six denominations with a combined total circulation of 2,000,000 copies, and in addition

several of the denominations had issued imprinted editions of these lessons. They were also translated into German and published in several German periodicals. A Handbook to accompany them was prepared, entitled "Selected Quotations on Peace and War," which is probably the most comprehensive volume of the kind in existence.

In connection with the Council of 1916 a second conference was held of representatives of theological seminaries.

The following important action was taken at a conference of representatives of those concerned:

"Recommended, That the Federal Council authorize and request the Commission on Christian Education, in conference with the administrative committee of the Federal Council and with the officers of the agencies hereby affected, to invite the various officially constituted interdenominational organizations engaged in religious educational work at their early mutual convenience to meet in joint session, for the purpose of canvassing the interrelationships of their several tasks and the possibilities of closer co-ordination of interchurch activities in this field."

The Federal Council, at the quadrennial meeting in 1916, also received a communication from the International Sunday School Association indicating a desire for such co-operative relationship between the two bodies as might be appropriate and effective, and this has been referred to the Commission on Christian Education.

In view of the large number of official or semi-official bodies representing the churches in the general field of Christian Education, the following

recommendation was made to the Council by the Committee of Fifteen:

"We recommend that the Commission on Christian Education be continued under its present constitutional provisions, but that this commission should seek its development primarily by furthering co-operative relationships between the various movements and organizations which represent the evangelical churches in the realm of religious education, such as the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the International Sunday School Lesson Committee, and other similar interchurch organizations, and by placing its organization and facilities at the service of these bodies. We confidently express the belief that, while continuing to recognize specific tasks in Christian education, the evangelical churches should have one combined Council on Christian Education. We, therefore, urge that this commission invite the fullest co-operation in this endeavor."

Conferences are now being held and it is hoped that the recommendation of the Committee of Fifteen may be found advisable and feasible. During the year 1917 the Commission has undertaken several new movements, has secured the publication of the enlarged section of its report in the volume to which reference has been made, "Religious Education and Democracy," and is especially engaged at the present moment in an effort to adjust its work to the needs of the war situation, and is continuing its studies in relation to the question of International Justice and Goodwill. Another important movement is an effort to arrange for regular lectureships and courses on Federation in the curricula of theological seminaries and other institutions of higher education.

That the work of Christian Education is a common task of all the evangelical churches, even including theological education with some variations, has become almost a commonplace in the foreign field. And the same conditions in our own civilization at home, our principle of separation of church and state, which so largely tends to obscure religion in our national education, surely call for mutual counsel and for common action by all of the churches of Christ in America.

Family Life and Religious Rest Day

Family Life: The Council has now a combined Committee on Family Life and Religious Rest Day, of which Rev. Finis S. Idleman is chairman, appointed mainly for the purpose of survey and report and recommendation to the churches, which takes the place of the former Commissions on Family Life and on Sunday Observance.

The original Committee on Family Life had as its chairman Bishop William C. Doane, who was succeeded during the first quadrennium by Rev. George P. Eckman. The report to the quadrennial meeting of 1912 was entitled "The Preservation of the Home," and dealt largely with the subject of divorce. The report of the Committee was subjected to earnest discussion and several important changes were made in it. It closed with recommendations, which were approved, expressing a deep sense of sanctity of the marriage relations and the integrity of the family, the conviction that the only final source of doctrine and duty on the subject of marriage and divorce was to be found in

the teachings of Scripture, deploring the existence of the industrial, economic and social conditions which affected the home, the demoralizing vices finding their expression in the statutes of many states of the Union and the ideals determining the conduct of many of the people on the whole subject of marriage and divorce, urging proper qualifications, both physical and moral, of those contemplating marriage, as the proper conditions on which it should receive the sanction of the church.

The report of the Commission on Family Life to the Council of 1916 prepared by the Chairman, Dr. Eckman, in association with other members of the Commission, was a most valuable study and survey of the family institution, marriage and the birth rate, divorce, the attitude of the churches on divorce and remarriage, the spiritual basis of marriage and divorce, and correctives. The report proceeded to consider family life as affected by current conditions, the disintegration of family solidarity, the modern industrial situation, the higher education of women, the feminist propaganda, the decline of family religion, the social evil, and the correctives to these evils. Its recommendations, approved by the Council, were a revival of religious instruction in the home and the maintenance of family worship, a crusade against the marriage of the unfit, the instruction and stimulation of parents regarding such instruction as they should give their children and the approval of the establishment of courts of domestic relations.

This report is perhaps not only the latest but the best of its kind put in brief and compact form.

Religious Rest Day: The original committee on Sunday Observance, of which Rev. Peter Ainslie was chairman, reported to the Council in 1912 that its work had been mainly that of co-operation with and support of organizations and movements in the interest of Sunday Observance. It contained a review of these movements.

The resolutions of the report, which were approved, affirmed convictions of the physical, moral and religious necessity of a weekly day of rest and worship, endorsed a half holiday, preferably Saturday, discouraged the common practice of placing burdens upon students which require study on Sunday, and endorsed the campaign of the Commission on the Church and Social Service for One Day of Rest in Seven.

The Commission on Sunday Observance reported to the 1916 Council in similar vein, bringing its review up to date. Its resolutions, which were adopted, included an earnest protest against the enforced employment of 4,000,000 of the people seven days a week, deplored the growing neglect of public worship on the part of professed Christians, reaffirmed the convictions of the Council regarding One Day's Rest in Seven, urging this especially upon the Federal Government and protested against commercial amusements on Sunday.

The considerations and reports of this Commission have not been entirely free from difficulties, owing to a difference of opinion between some of the bodies of the Council, and the Seventh-Day Baptists, and indeed to some difference of opinion between other representatives in the Council, as to

what constitutes the proper observance of Sunday, and especially as to how far concessions should be made to those who conscientiously observe a different day as a religious rest day.

As a result, the Council added the following resolution to those originally proposed by the Commission:

"That while we concede the right of all who conscientiously choose to do so, to observe the seventh day of the week as a day of worship, yet, believing as we do, that the growth and permanency of our civil and religious institution demands the legal sanction and protection of the one day as the Christian Sabbath, and further, in view of the fact that the Supreme Court of the United States has given its approval to Sunday Laws as a part of the common law of the land, therefore, we pledge ourselves to seek the enactment and enforcement of both state and federal laws for the preservation of the Christian Sabbath."

The delegates from the Seventh-Day Baptists' General Conference also presented the following statement:

"While appeals to state or national government for the support of distinctly religious institutions seem to us to savor of union of church and state, yet with the understanding that the report of the Commission on Sunday Observance is to be interpreted in the light of the Constitution of the Council, we do not oppose its adoption.

"Individually or denominationally our people have been associated with this great movement from its beginning. We believe in it. Its expenses have a place in our Conference budget. We are loyal to its principles, and labor for their extension.

"Your splendid courtesy has more than once stirred

our hearts; and we beg you to record the following as an expression of our attitude toward the work of our Commission on Sunday Observance.

"Under the Christian dispensation all time and places and the whole of life are holy. For this very reason, some day, conscientiously regarded, should be especially given to letting God come into our minds and hearts. And the day on which God thus finds men, and on which men find in him their Father, and in every man a brother, is truly a Religious Rest Day."

It should be said that upon this question both the Council as a whole and the representatives of the Seventh Day Baptist Church have exhibited the utmost Christian courtesy, without any modification of Christian conviction. The question is admitted to be a difficult one, requiring a spirit of prayer and patience. In this connection it should be said that the Seventh Day Baptist representatives have been among the most loyal and earnest supporters of the common program of the Federal Council in all its phases.

But, regardless of these minor problems, our family life, with all the disintegrating forces in our modern civilization, and our observance of a day of spiritual conservation beset by the materialism and laxity of the age, are questions for mutual concern and counsel, calling for the interchange of wisdom and experience, upon the part of the churches of all polities and faiths.

Special Opportunities for United Action

In addition to the constant regular work of the Departments and Commissions of the Council, special occasions arise from time to time, offering an

opportunity for effective united action on the part of the churches.

Religious work at the Panama Exposition.

Representatives from the Pacific Coast earnestly presented to the Council at Chicago in 1912, the remarkable opportunity offered for religious work, and especially the tremendous need of it, at the Panama Pacific Exposition. The distance of this Exposition from the administration in New York seemed to make it impossible that it should be conducted otherwise than by the authorization and appointment of a Committee of One Hundred located mainly on the Pacific Coast, which Committee should be given the general approval of the Council, with freedom and autonomy to proceed at its discretion. The General Secretary of the Council went to San Francisco, and as the result of his conference, there was appointed "the Committee of One Hundred appointed by the Federal Council," of which Bishop Edwin H. Hughes was elected Chairman and Rev. H. H. Bell the Executive Secretary.

A religious exhibit was maintained at the Exposition, of considerable magnitude, and, so far as we know, was the first attempt of its kind. Six great and timely congresses were held, largely under the auspices of the Committee; the World's Social Progress Congress, the Women's National Congress of Missions, the International Immigration Congress, the World's Bible Congress, the National Congress of Young People, and the International Peace Congress, the latter of which was

entirely under the direction of the Committee of One Hundred.

Evangelistic services were held in a tabernacle throughout the entire Exposition, conducted by the leading evangelists of the nation. Literature was distributed in large quantities through the various authoritative organizations, the entire campaign costing about $45,000 in addition to the exhibits, which cost about $25,000, and congresses held under the auspices of the Committee, whose funds were separate, about $12,000, making a total of about $92,000.

In view of the isolation of the Committee, and, it might be frankly said, some lack of interest in the other parts of the nation, the Committee is regarded as having accomplished a great and important task.

American Peace Centenary.

Another similar occasion was that afforded by the celebration of one hundred years of peace with Great Britain, reported in another chapter under the head of International Relations. Attention, however, may be called to the fact that while the National Citizens' Committee practically gave up this celebration on account of the war, it was widely observed by the churches of Canada and the United States under the effective direction and stimulation of the committee appointed by the Federal Council.

The Protestant Reformation.

The four-hundredth anniversary of the Protestant Reformation offers a similar opportunity. This

committee was appointed by the Executive Committee in 1915 and reported its plans to the Council in 1916, which were approved and which included the co-operation, in the celebration, of all the evangelical churches, the co-ordination of the denominational movements, arrangements for a joint celebration at one or more great centers in October, 1917, as well as more general work, including the preparation and distribution of appropriate literature.

The Committee reported again to the Washington meeting of the Council in May, 1917, indicating progress especially on the part of the Lutheran, Presbyterian and Reformed bodies, the plans including a Jubilee Fund by the Lutherans, the placing of a Bible Chair in each Presbyterian College and the erection of a $100,000 Schaff Memorial Building in Philadelphia erected to the cause of Christian Unity. The Committee appointed by the Federal Council had sent out two messages, to the churches and to the colleges and universities, and had prepared special literature, including in particular a pamphlet entitled "The Four Hundredth Anniversary of the Protestant Reformation."

At a recent meeting of the Committee it was decided that the celebration should be entirely constructive in its nature, and especially for the purpose of setting forth the essential principles of the Reformation, with a reaffirmation of the distinctive principles of Protestant evangelicalism. The office of this Committee is in Philadelphia, its chairman being Rev. William H. Roberts and its executive secretary Rev. Howard R. Gold.

United activities from time to time.

Other special activities which occur from time to time, for the initiation of which the Federal Council at its national office is ready and equipped, may be illustrated by the war relief movement, the assistance of the French and Belgian churches and missions, the Committee on Religious Conditions in the Canal Zone, the more recent Committee appointed for the purpose of securing, training and sending women to Europe for work under the French Protestant Committee, and the conference of religious organizations doing work in France.

Campaign for human life.

Opportunities constantly appear for the projection of special campaigns, either temporary or permanent, as the case may be. A campaign for the conservation of human life is under the direction of Secretary Stelzle, among its features being, in co-operation with appropriate organizations, the influence of the churches in preventing the death rate among babies, the reduction of child labor, the protection of women engaged in industry, sanitary conditions in halls and factories, the ravages of sickness and death due to intoxicating liquor, protection from dangerous trades and occupations, and other unnecessary human evils due to the unnecessary and inhuman strains of life. For this campaign an Advisory Committee has been chosen, composed of men and women of prominence who are connected with the various organizations having to do with these problems.

The projection of wider movements.

In fact, the national office of the Council is fairly well equipped, and the Council itself rather strategically composed, to serve for the purpose of convening men and women together for the projection of movements, which then take a wider scope. We may take for example the United Committee on War Temperance Activities in the Army and Navy. Upon the initiative of the joint Executive Committee of the Commission on Temperance, representatives of the various temperance organizations were invited by the Council to convene in its conference room for the purpose of projecting this movement. The organizations responding constitute practically all of the recognized temperance agencies and the breadth of such movements, which the Council assumes the responsibility of initiating, but which then assume entire responsibility and autonomy, is indicated by the fact that in this United Committee are included the Roman Catholic Prohibition League and the Catholic Total Abstainers' Union. While such movements, after they reach the public eye, are not particularly associated in the public mind with the Federal Council, or even with the churches, the writer regards this more or less unseen function of the Council as one of its most significant and important.

Co-operative movements.

In addition to such activities as these, projected by the Council or initiated by conferences which

it invites, the national office, its staff, its departments and commissions are in a co-operative relationship with a large number of bodies and movements which appropriately call for the support of the churches. In referring to the situation created by the war, in an article in the American Journal of Theology for July, 1917, the writer indicated this function in these words:

"Previous to this time the chaplains in the army and navy have been appointed rather indiscriminately, often through political channels, and without very much concern on the part of the churches. Now the Secretaries of War and the Navy have at their hand in Washington a body representing all the churches with which they can deal. When the missionaries in Japan have occasion to plead their cause before the American churches, they have a body to whom they can come. When the Red Cross needs the service of Christian people, the organization turns instinctively to the Federal Council. The Protestant churches of war-stricken Europe find an open door to American Christianity. The persecuted Jews can here seek consideration for their wrongs. The religious census department finds it necessary to keep in constant communication with the Washington office of the Council. The social workers, the officers of the organizations for war relief, and similar toilers in the world's work are our daily visitors."

All such opportunities as these, for united action by the churches, would be lost, no matter how fraternal might be the spirit of the churches, were there not a permanent organization on daily duty, ready for the opportunity at the moment of its appearance.

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V

THE DEVELOPMENT OF FEDERATION IN NATION, STATE, CITY AND TOWN

Home Missions

THE original Committee on Home Missions, of which Rev. L. C. Barnes was Chairman, presented a notable report at the quadrennial meeting in 1912. A special investigator had been placed in Colorado for a number of months, following which a Joint Committee composed of the Committee on Home Missions and a Special Committee of the Home Missions Council had investigated fifteen western states. The situation which the Committee reported made obvious the result of isolation and independent action in the distribution of religious forces. Overlooking was more serious even than overlapping and duplication. One hundred and thirty-three places were found, ranging in population from one hundred and fifty to one thousand souls, without Protestant churches of any kind; one hundred of these being also without a Roman Catholic church. Some of them were rural communities, some were mining communities scattered up and down a narrow valley, being difficult to care for because thus scattered. In addition to these, there were four hun-

dred and twenty-eight communities of sufficient importance to have post offices, but without any churches. Whole counties were found with no adequate religious work. It was found that at one end of the scale eleven per cent of Home Mission aid goes to fields where there is but one church; 77 per cent goes to the strategic centers, the nine largest towns and cities of the State (35.6 per cent to the two largest cities). Nearly 90 per cent therefore (88.8 per cent) of the Home Mission aid goes either where there is no duplication whatever or to the swiftly growing cities, where the future of the people is pivoted, leaving but 11.2 per cent at the other end of the scale.

As to the minor problem, "over-lapping," such very exceptional cases as that of a town of four hundred people and four churches receiving Home Mission aid to the amount of $660.00 and another of three hundred people with six churches receiving $530.00 of such aid, called for prompt and careful scrutiny. Other places without such patent excess of churches showed conditions which create a similar presumption. The importance of this aspect of the subject has to do, not so much with the waste of the home mission money, of which waste the amount at worst is small, but with the loss of effectiveness which accompanies undue multiplication of churches.

In one state 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the northern part of that State, 40 x 400 miles, had been homesteaded during the last two years and had few religious op-

portunities. Preaching there was mainly by homesteading ministers. It is estimated that 20,000,000 acres of that State, thus thrown open, will be occupied in the next five years. One rich valley of the State, 54 miles from a railroad, with a population of 5000, capable of supporting 50,000 people, was reported as having but one church. In another State 14 counties were said to have but three permanent places in each for worship. One county in still another state has a rural population of 9000 with no religious ministry except that supplied by the Mormon system. Another county of the same state has a purely rural population of 18,000, yet only two or three of its 65 school districts have regular services. Both of these two counties, though not in Utah, are largely Mormon. Literally, thousands of foreigners in all of the States surveyed never hear the Word of God. The problem of the foreigner is not to be thought of as belonging to the Atlantic Coast alone. The proportion of foreign born is as great in some Western States as it is in New York and larger in some Western communities than it is in New York City or Boston. Thousands of American Indians were found who are sun-worshippers and pagans, and have never heard of Christ. The "Inland Empire," a truly imperial territory, one of the richest and rapidly becoming one of the most highly developed agricultural sections of the Northwest, is said to have no strictly rural ministers except two German Baptists and here and there one carrying the historic name Lutheran.

Among Orientals on the Pacific Coast the deputa-

tion was informed that many Chinese who have been brought to Christ have voluntarily carried the Gospel back to their native province of Canton. Reliable reports indicate that such have not only exerted a definite influence in the establishment of the Christian Church in that province, but have furnished large inspiration in the direction of political development. We are told that twenty-seven counties in California, each with more than one hundred Chinese, averaging over two hundred each, are without any Christian work among them. Even in San Francisco there is only one Missionary among them to every 950 Chinese. Yet in that city a larger percentage of Chinese than of Caucasians are communicants in evangelical churches. Generally we do not give them half a chance on the Christian road; when we do, they outrun us.

One of the most startling facts confirmed by investigation is that Buddhism in Seattle, San Francisco, Los Angeles is aggressively propagating itself from these cities as centers. Buddhist temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures in various parts of these cities are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive and is grappling in the struggle with the religions and cults of the Orient. Recently thousands of Hindus have come. Next to nothing is being done for them.

The recommendations of the Committee, which were approved, consisted of specific measures to be undertaken to meet these difficulties, including the

formation of State Federal Councils or State Home Missions Councils, with provision for regular consultations twice a year between Home Mission executives in each State.

One of the cardinal principles of the Federal Council is the avoidance of duplication, and in pursuance of this principle the Commission on Home Missions took action in 1913, whereby the Home Missions Council should discharge its functions and become a co-operating body with the Federal Council, to act for the Federal Council in matters of home missions. The Home Missions Council is made up of representatives of the Home Mission Boards, meeting annually and performing its work through appropriate committees.

An attempt to put in brief compass the report of the Chairman of the Home Missions Council, Rev. Charles L. Thompson, to the quadrennial meeting of 1916, is exceedingly difficult because that report itself is a digest of the annual reports of the Home Missions Council for four years.

The departments of the Home Missions Council are as follows:

1. The educational department, in which the Home Missions Council and the Council of Women for Home Missions unite in the promotion of the work by the setting apart of special seasons and by the preparation and circulation of literature adapted to arouse missionary interest.
2. Missions among American Indians.
3. The Spanish-speaking people of the United States.
4. The work among the Negroes, North and South.
5. The evangelization of cities.
6. The evangelization of the rural regions.

7. Missions to immigrants.
8. Comity and co-operation.
9. Missionary education.
10. Statistics.

Rev. T. C. Moffett serves as the representative of the Council at Washington in Indian matters, and representatives in matters concerning immigration are employed from time to time.

The following examples, taken more or less at random, will indicate the nature and scope of co-operation in Home Mission work.

The boards in the Home Missions Council have practically agreed to avoid overlapping in Indian Mission fields and to refer all doubtful cases to the Council.

In work among Negroes, the Council brings together leaders from both North and South for mutual conference and action.

City Church Councils are on the increase, both in number and in practical effectiveness.

During 1915 the Council held Home Mission Institutes in the special interest of rural churches, has made several surveys of different Home Mission sections, the reports of which are now being completed, and is providing institutes for country ministers.

Immigrant work was set up at Ports of Entry during the quadrennium, in co-operation with the Council of Women for Home Missions, an effective co-operating body with the Council, and Conferences on Immigrant work have been held at different points along the Pacific Coast.

A similar series of conferences was held in the

mining sections of Pennsylvania, the reports of which will be of deep interest.

Most important of all, however, is the agreement on principles of Comity and Co-operation, to which the Home Mission Boards have subscribed, for while it cannot readily undo the harm of earlier years, it is bringing about an increasingly effective distribution of religious forces, and even where it cannot eliminate duplication, it can insure co-operation.

The report reviews the situation regarding American Indian missions, with full statistical information concerning these missions, work among Spanish speaking peoples, work among negroes, city church work, rural fields and the neglected fields surveys, with the presentation of plans for state interdenominational commissions, immigrant work, principles of comity and co-operation both as to the occupancy of new fields and in communities already occupied, missionary education, and, in conclusion, made the following recommendation to the Federal Council:

"Because in certain states, especially in the Southwest, where moral or religious conditions are plastic and where little has been attempted in the way of federation, we recommend that a committee of the Federal Council and the Home Missions Council select a limited number of states in the West and Southwest for the holding of conferences to promote a spirit of co-operation and to secure, so far as practicable, definite plans of church federation, and that each Council send a representative to such institutes to aid in attaining the ends desired."

Arrangements are now being made to carry out this proposal.

The Home Missions Council has up to this time not been an administrative body, its work being done almost entirely by voluntary committees made up of the secretaries and representatives of various boards who have reported annually to the Council or oftener to its Executive Committee.

The Committee of Fifteen, at the Federal Council of 1916, made the following recommendation:

"We recommend that the above-constituted committee on Home Missions enter into conference with the Home Missions Council, now a co-operating body with the Federal Council, to consider the question of so adjusting the administration of the Home Missions Council, and so strengthening the co-operative relationship between the two bodies, as to more fully meet the needs of the churches in the field of home missions."

The chairman of the committee on Home Missions is Rev. John M. Moore.

Measures are now being considered relative to larger administrative activities on the part of the Home Missions Council, in view of the opportunities and work which are constantly made apparent through the investigations, surveys and concrete activities of its committees.

Negro Churches

In addition to the report of the Home Missions Council, of work among negroes, a special report was received by the quadrennial meeting of 1916

on the work among negro churches, by a special committee appointed by the Executive Committee, of which Bishop Wilbur P. Thirkield was chairman, composed of men, both white and colored, occupying places of leadership in work among the colored people.

Previously, at the quadrennial meeting of 1912, Rev. W. A. Blackwell, addressing the Council on the subject, The Uplifting of a Race, had made an earnest plea for the utmost co-operation of the Federal Council. Following this, one of the colored constituent bodies overtured the Council to appoint a special committee to consider the work and needs of the negro churches and people.

The Committee presented an illuminating report, considering such questions as co-operation between white and colored churches, matters of religion and morals, social conditions, education, publicity and public sentiment, recommending among other things the holding of interdenominational ministerial institutes for negro ministers, to include courses in community betterment and sanitation, as well as in Bible study and in ministerial work proper.

This report was the subject of earnest consideration on the part of the Federal Council. The report, with some modifications, was approved and the Committee discharged, the report and its recommendations being referred to the appropriate commissions of the Council and to the Executive Committee. Since that time the Executive Committee has appointed a special committee of the Executive Committee, of which Bishop Thirkield

is the Chairman, to give further consideration to the matters involved.

A rather notable statement was made to the Council by the representatives of the four colored denominations, at St. Louis, as follows:

"DEAR BRETHREN:

"The members of these churches represented in the Council desire to express their joy in sharing the fellowship of the Federal Council of the Churches of Christ in America, and in uniting in its work with the equal rights and privileges accorded us.

"We recognize also with pleasure the appointment of a Special Committee which was appointed to bring to the attention of the Council the special interests of our race.

"We desire to ask that our work and needs be considered just the same as those of any other members of the Council, and we express our desire to share in the work of all the Commissions of the Council with the privilege of bringing the needs of our people to the attention of those Commissions.

"At the same time, it is clearly apparent that our churches have particular necessities different from those of the other churches in the Council. Therefore, we may desire to bring to the attention of the Council or its Executive Committee special matters which we believe should call for special action.

"We would respectfully express the feeling that our race on the one hand suffers many wrongs from those who are stronger than we, but still more we rejoice that those who are stronger than we sustain and help us.

"We feel that there is danger that our people may sometimes lose their faith in their brethren of the white race, and we believe that the Council should never hesitate to condemn the grievous wrongs done us, and yet we desire that the Council shall not do or say anything which may increase strife and bitterness. We ask no

special consideration. We only ask for justice in the spirit of love. We ask that the Council, through the work of its Commissions, shall not only help us in righting our wrongs, but also in lifting our people in education, in their social conditions, and, above all, in their moral and spiritual life."

The war has raised special problems, especially in view of the negro regiments, and early in 1917 this Committee held meetings to prepare for such work as it might do to help the negro churches in their great task.

The great problems of the Black race, which are none the less problems of the White race, are not denominational. They are social and racial, and without exception, are common to all the churches.

The Country Church

In April, 1913, the Commission on the Church and Social Service appointed a special committee on the Church and Country Life, with Hon. Gifford Pinchot as Chairman and Rev. Charles O. Gill as Secretary. Shortly afterward Mr. Gill was sent, as a representative of the Commission, as a member of the American Commission to study agricultural co-operation in Europe, and on his return he made an exceedingly interesting and original report, which was conveyed by the Commission on the Church and Social Service, for its informational value, to the Executive Committee of the Federal Council at its meeting in December, 1914.

At about the same time the Commission, with the authorization of the Administrative Committee of the Council, published "The Country Church,

the Decline of Its Influence and the Remedy," written by Mr. Gill with the collaboration of Mr. Pinchot. This notable volume has been regarded, not only as the latest but as the most authentic survey of the Country Church which has appeared. It was the result of investigation which had covered about three years in two typical counties, Windsor County, Vermont, and Tompkins County, New York. Its statements of fact and figures have never been disputed, although in every case, not only the town or village, but the churches themselves were given by name. It disclosed a most remarkable situation, but also was able to bear witness to great and desirable changes which had been effected in the life of the community by the recovery of the power and influence of the country church. This volume clearly marked Mr. Gill as an accurate, effective and prophetic investigator of rural conditions, especially in their relation to the religious life of the community centering in the country church.

In December, 1914, the Executive Committee authorized the creation of an *ad interim* Commission on the Church and Country Life, with Mr. Pinchot as chairman and Mr. Gill as its secretary. Shortly after this Commission determined to delegate Mr. Gill for a state survey on lines similar to those of the previous county surveys. The State of Ohio was selected, and for the past three years Mr. Gill, with his headquarters at Columbus, has been pursuing this survey, which has just been completed and will be published in the near future, together with illustrative maps and charts.

Testimony has already been received from resident bishops and home mission workers in the state that it will be of the highest value in indicating lines of co-operation and comity upon the part of the churches. Of the 1388 townships in Ohio, 1350 are included in the survey. Of these 1200 are classed as rural. The great majority of the rural churches are without resident ministers and in 26 per cent of these townships no church has a resident pastor. In rural Ohio there is one church to every 286 persons. There is an average of five rural churches to each rural township, with an average population of 1470 persons. Mr. Gill asserts that the churches compete rather than co-operate. When this survey is published the ecclesiastical statesmen of Ohio will be furnished with the basis for a great opportunity. Such is the observation of Bishop W. F. Anderson of the Methodist Episcopal Church, and it is confirmed by other religious leaders.

In December, 1915, the Commission held at Columbus, Ohio, a Country Church Conference, at which fifty-five members of the Commission were present with more than six hundred genuine rural delegates from the rural sections of thirty-one states. The average attendance at the Conference was about 900, while at the closing session, addressed by the President of the United States, there was a gathering of four thousand persons. The proceedings of the Conference have been published in the volume entitled "The Church and Country Life," containing reports of the special committees of the Commission presented by such

men as President Kenyon L. Butterfield, President George B. Stewart, Professor G. Walter Fiske, Rev. E. T. Root, Professor E. L. Earp, Albert E. Roberts, and Warren H. Wilson.

The Commission brought about the organization of an interdenominational body for country church work in Ohio as a department of the Ohio Rural Life Association, whose President is Dr. W. O. Thompson of the Ohio State University. Institutes have been held for country ministers, and in this work the Ohio State Sunday School Association has co-operated effectively. In the same way the country church problems have been introduced into the programs of the farmers' institutes.

Officers of the Commission have been consulted during the year as to contemplated surveys, either county, regional, or statewide, in Kansas, Minnesota, Michigan, Vermont, New Hampshire, Alabama, New Jersey, Illinois, and Tennessee, while in many other states pastors have requested suggestions for the surveys of their parishes. The applications received at the office of the Commission for reports, bibliographies, surveys, survey blanks, and pamphlets, indicate that everywhere the interest is growing. Demands for literature increased notably after the Conference on church and country life. Many speakers have been supplied. Correspondence with country ministers who describe the conditions of their parishes and request suggestions has grown to large proportions.

In addition to these three principal achievements, the work for the improvement of the country church, for which the Commission is less directly

responsible, or not at all, is scarcely less satisfactory. It includes three well attended country life conferences held during the year. The International Committee of the Young Men's Christian Associations, national gatherings of the American Sociological Society, the Southern Sociological Congress, and the National Conference of Charities and Correction have taken up the consideration of the country church in such manner as to make it clear that the rural church life of the United States is beginning to receive a degree of attention more nearly commensurate with its relative importance.

The report of the Commission to the quadrennial meeting of 1916 also presents a record of denominational progress in this important interest.

That the decline of rural churches, leading to the decline of rural religion and rural morality and life, where it has taken place, has been due in large measure to the want of religious statesmanship, hardly admits of argument, and conversely, that it calls for a method which has an eye single to the life of the community rather than to the persistence of religious divisions, is equally obvious.

Inter-Church Federation

Local Inter-Church Federation has had a varied history, with conspicuous success and also with apparent failures. As has been already noted, the Federal Council, in 1908, divided the nation into districts with district secretaries for the purpose of organizing the state and local federations. This

method was not without marked success, but it was mercurial because the various communities and localities differed widely in their readiness for federation. This difficulty was frankly met, the district system abolished and a new method attempted.

The creative work and the seed sowing of the district secretaries had great value and in many cases federations were organized and developed successfully, in some cases to large proportions. It was apparent, however, that what was needed was field secretaries to go out from the national office to localities according to immediate conditions at times which were ripe.

The Council of 1912 appointed a Commission on State and Local Federations, its chairman being one of the pioneers of interdenominational movements, Professor Alfred Williams Anthony of Maine, to give the whole question adequate consideration and to proceed in the development of the spirit and practice of the local federation according to its discretion. This Commission, through Professor Anthony, presented reports to the Executive Committee, and finally to the quadrennial meeting of 1916, setting forth clearly the perils of federation, the principles of federation, the vital importance of securing denominational approval, the cultivation of denominational altruism, and the needs of the situation from a practical point of view.

The Commission had compiled a complete directory of local church federations and had widely distributed additional literature. Thus the new

Commission, finally established in 1916, had before it a body of experience and a body of literature secured by the Commission on State and Local Federations.

Meanwhile the Men and Religion Forward Movement had swept the country and had made many fields white unto harvest. Therefore, it was the part of statesmanship to look to the Director and Executive Secretary of that movement for leadership, resulting in a commission first called the Commission on Federated Movements, with Fred B. Smith as Chairman, Rev. Roy B. Guild as Executive Secretary and James A. Whitmore as Field Secretary, these three men having had the larger part of the direction of the Men and Religion Movement.

Under this Commission communities are approached where the circumstances give promise of effective procedure. The ground is prepared in advance by adequate investigation and consultation. Federations in cities and towns of substantial size are not advised, unless the churches are ready to take the matter seriously, to establish an office for the federation, to raise a budget, and to employ a secretary. At the present time there are about twenty-five or thirty really effective federations. In the smaller towns, where it is not possible to have administrative machinery, the commission recommends that the pastors and laymen shall give the federation the earnest and serious attention and service which it demands. Local correspondents are now being secured for every city and town in

the country. In October a representative congress will be held at Pittsburgh for which long and careful preparation has been made in the effort at least to approach the standardization of the work and functions of local federations.

The Commission was appointed as an *ad interim* body by the Executive Committee, which Committee at Richmond in 1914 had approved the recommendation of the General Secretary that the Administrative Committee be empowered to provide such a Commission.

With the approval of the Administrative Committee, a conference was called at Atlantic City in June, 1915, at which about one hundred delegates were present, including the following organizations, all of which were dealing with problems of local federation:

International Sunday School Association.
Sunday School Council of Evangelical Denominations.
International Committee of the Young Men's Christian Associations.
National Board of the Young Women's Christian Associations.
United Society of Christian Endeavor.
Epworth League.
Baptist Young People's Union.
Brotherhood of St. Andrew.
Brotherhood of Andrew and Philip.
Denominational Brotherhoods.
Organized Adult Bible Class Movements.
Laymen's Missionary Movement.
Missionary Education Movement.
Home Missions Council.
Council of Women for Home Missions.

Religious Press Association.
State Federations.
Local Federations or Councils.

This Conference approved the Commission on Federated Movements and arranged a co-operative program which should take into account all of the agencies involved in a voluntary and unofficial way.

In its report to the quadrennial meeting of 1916 the Commission recorded several meetings and conferences and reported its work as follows.

A thoughtful survey of the field had been made, including wide consultation and conference. A body of literature had been created setting forth the results of this survey. Just previous to the quadrennial meeting Secretaries Guild and Whitmore had visited practically all of the larger cities west of the Mississippi. While no attempt was made to plant federations, the Secretaries had found many communities clearly ready either to revive old federations or to create new ones. The Secretaries had filled appointments during the previous six months in the following cities:

Columbus (2), Cincinnati, Dayton (2), Oberlin, Cleveland, and Alliance, Ohio; Louisville, Lexington, and Frankfort, Kentucky; Lebanon, Waynesboro, Wilkes-Barre, and Philadelphia, Pennsylvania; Sioux City, Iowa; Manhattan and Topeka, Kansas; Woodstock and Springfield, Illinois; Sioux Falls, South Dakota; Norwood (2), Boston (2), Dorchester, Amherst, and Sagamore, Massachusetts; Lincoln, Nebraska; Brooklyn, Poughkeepsie, Troy (2), and Silver Bay, New York;

Superior, Milwaukee, Waukesha, and Madison, Wisconsin; St. Paul, Minneapolis, and Duluth, Minnesota; Morristown and Caldwell, New Jersey; St. Louis and Springfield, Missouri; Washington, D. C.; Indianapolis, Indiana; Detroit, Michigan; New Orleans, Louisiana; Atlanta, Georgia; Norwich, Connecticut.

The considerable number of cities which had opened federation offices with employed secretaries had led to the organization of an association of executive secretaries, thus establishing a new religious order in the United States. At that time there were seventeen such executive secretaries, but the number has been considerably increased since that time. Meanwhile Secretary Whitmore had been preaching the gospel of federation largely among educational institutions and at boys' work conferences.

At St. Louis in December, 1916, the Commission held a conference of interdenominational and related denominational organizations representatively attended by something like one hundred delegates from all of the outstanding interdenominational movements, to consider the future program of the Commission. Five sessions were held, at the close of which clear cut principles were adopted and a program projected which is now in operation, including the change of the name to Commission on Inter-Church Federations (state and local), providing for regular conferences on the part of the interested bodies, the preparation of a calendar of regional religious conventions, the interchange of

literature between the various bodies, as well as the major part of the program, namely, the development and assistance of state and local federations of churches, the relationship between the Commission and the various interdenominational bodies to be voluntary and co-operative.

The following statement of principles to guide in the co-operative relations of Christian organizations, by John R. Mott, was approved:

I. To recognize the headship of the Lord Jesus Christ.

II. To honor the independence, individuality, and autonomy of the Christian agencies concerned.

III. Each of the agencies concerned should have a clearly defined field and function, as defined by itself.

IV. Where one agency is occupying and cultivating a given field and gives promise of doing so with increasing acceptance, no other agency should undertake to occupy the field or to parallel the existing organization or its activities.

V. In determining the sphere in which there should be co-operation between two or more agencies, due regard should be paid: (1) to the meeting of some admitted need or a real crisis; (2) to attaining an object that is well worth while; (3) to obviating regrettable waste; (4) to the accomplishment of results which cannot be secured as well by these agencies working separately.

VI. Among independent Christian organizations the inviting of co-operation or the accepting of invitations to co-operate must be purely voluntary, as contrasted with having some outside body attempt to enforce such co-operation.

VII. To simplify the machinery of co-operation to its lowest terms.

VIII. Recognize that the devised co-operation involves an identification of interests; regular, thorough, and timely consultation on the part of the leaders of the organizations concerned; mutual consent as to such policies and methods as are of common concern; and whole-hearted endeavor to carry out the plans upon which there has been agreement.

IX. Let the leaders be on their guard with reference to the things in their own lives which injure co-operation and which make impossible real spiritual unity; for example, ignorance and prejudice, hazy thinking and vague statement, jealousy, selfish ambition, distrust, lack of frankness, and other sins of the tongue, political scheming or finesse, disloyalty.

During the year 1917 effective arrangements were made for a congress on the purpose and methods of inter-church federations, at Pittsburgh in October, from carefully prepared reports presented by subcommissions, giving several months to their work, on the following phases of work:—principles and methods of organization, community evangelism, world evangelism, religious education, social service, church comity, international justice and good will, religious publicity, war time inter-church work. The probable attendance is estimated from six hundred to eight hundred delegates, selected from state and local church federations, other cities and towns which desire to send representatives of their churches, national Christian and philanthropic organizations, the members of the Commission on Inter-Church Federations, and the officials of the Federal Council of the Churches of Christ in America. It is proposed

to follow up this Congress, through the delegates present, back into their communities, to duplicate the program of this congress in as many towns or communities as possible, and to prepare a handbook of principles and methods of inter-church activities for the guidance of local federations. During the past six months, Rev. E. Guy Talbott, Secretary of the California State Federation of Churches, has been visiting communities all over the country in the interest of this congress.

This Commission is fortunate in having, besides the services of its employed officers, the constant attention and guidance of its Chairman, Fred B. Smith, who, although engaged in commercial life, reserves an unusual portion of his time for Christian activities, and who has now comprehended his religious activities within the scope of the work of this Commission.

Obviously the war situation, with the concentration of soldiers in camps needing the ministry of the churches, has already increased the demand for the services of this Commission for the organization of federative work among the churches surrounding these camps. The Commission will therefore, during the next few months, give its major attention to these committees in co-operation with the War Work Commission of the Federal Council and the national commissions appointed by its constituent bodies.

The services of the Commission and its staff are given freely to communities seeking them, but the Commission prefers to be sought because this is an indication that the field is ready in a given lo-

cality. The Commission is even willing to assist local communities in securing executive secretaries and raising their budgets, although in the nature of the case the community itself and its churches are expected to exercise self-development. Indeed, as has been indicated, it is clearly recognized that a local church federation is something to grow up from within rather than to be implanted from without.

The task and aim of this Commission have been set forth in the call for the Congress at Pittsburgh:

> The Congress will be held in recognition of five pressing demands manifested by the Churches and Christian Organizations in every part of the country.
>
> *First:* The growing conception of the Kingdom of God as related to the entire community. The clearest visioned leaders of religious work have come to understand that the problem of the Church and all its varied organizations is to Christianize the entire community rather than alone to build up individual churches and societies. The realization of this ideal is possible only by the united effort of all the Christian forces.
>
> *Second:* The recognition of the fact that the complete Christian program is possible only by co-operative effort. That the older and primary duties of the individual Church are not to be neglected is everywhere acknowledged, but the more modern developments have also revealed vast opportunities which will be neglected unless they are met by the combined forces of all the churches.
>
> *Third:* That all the cities and towns of the country may have the benefit of the experiences of the workers in the cities where this form of Christian effort has been undertaken. Inter-Church Committees and Federations have been springing up in many places in response to this growing sentiment. Some have suc-

ceeded admirably, others are languishing for want of direction. The Congress will seek to impart the best knowledge gained by the study of plans that have worked and also give strong warning of methods which have hitherto failed.

Fourth: To reveal a Christian program worthy of the demands to be made upon organized Christianity by modern life. The world has yet to learn how to live in permanent peace. The final platform for this life will be based upon the great principles of Christianity. Indeed, the present World War is the greatest summons Christian men have ever had to perform the physical and intellectual duties of citizenship and at the same time the duty of keeping alive the spiritual message of the Gospel.

Fifth: To issue a hand-book of methods of inter-church work. No comprehensive text book upon this form of Christian effort is in existence. The call for one is widespread. Out of the reports of sub-commissions, the platform addresses and discussions, a carefully prepared manual will be published.

That our cities and towns, with the problems of modern life, need churches of Christ, not only living in semi-isolated fraternity and good will, but as one active, living organism, is now a conviction that is taking hold of our whole municipal and community life.

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VI

CHRISTIAN CO-OPERATION IN FOREIGN MISSIONS AND INTERNATIONAL RELATIONS

Foreign Missions

BOTH at the Inter-Church Conference and at the first meeting of the Federal Council, the fact was emphasized that the Christian churches in foreign fields were leading us in church co-operation and federation, and the writer has sometimes asserted that in large measure co-operation and federation at home was a reflex action from the foreign field.

At Philadelphia in 1908 and at Chicago in 1912, reports were presented by the Committee on Foreign Missions, prepared by a great missionary statesman, Rev. James L. Barton, which were startling in the highest degree, and which did perhaps as much to stimulate the whole spirit of the Council as any reports presented. Even the first of these reports was a striking revelation to men who had not followed closely the course of foreign missions, and when Robert E. Speer proceeded, as Chairman of the Commission on Foreign Missions, to prepare the report of 1916, he called the writer over the telephone to say that he was amazed at the magnitude of the material which he found at

his disposal although he is perhaps as thoroughly informed as any of our missionary statesmen regarding the foreign field.

The report of this Commission is of course different from that of the other Commissions of the Council in that it does not relate to the work of the Council itself as an organization. There is, however, little doubt but what the development of the Federal Council and the backing which it has given to federation in the foreign field has been of value in that field. The Commission, however, has recognized the existence of the Conference of Foreign Mission Boards of North America, composed of representatives of those Boards, as the logical body for this work, except that the Federal Council is charged with the duty, first of all of stimulating the interest of the churches in foreign missions and, what is of still more importance, of encouraging the denominational boards at home to approve and to foster the work of co-operation and federation in the foreign field.

The Council of 1916 appointed a Committee on Foreign Missions, of which Rev. William I. Chamberlain is chairman, and approved the following recommendation of the Committee of Fifteen.

"We recommend that the above-constituted committee on Foreign Missions be instructed to confer with the Conference of Foreign Mission Boards through its committee of Reference and Counsel, and that this committee be empowered to establish such relationship with that conference as may serve the largest interests involved. We recommend that the Conference of Foreign Mission Boards be invited to

present, annually and biennially or quadrennially, reports to the Federal Council such as have been previously presented by the Commission on Foreign Missions."

Conference is now being held between the officers of the Federal Council and those of the Conference of Foreign Mission Boards as to how this co-operation may be effected in view of all the interests involved.

The report of the Commission on Foreign Missions prepared by Robert E. Speer, now Chairman of the War Work Commission of the Federal Council, presented to the quadrennial meeting of 1916, ought to be in the hands of every pastor, both for encouragement and guidance. To present a digest of it is impossible because, in itself, it is in brief the history of a wonderful transformation, out in the foreign field, of ecclesiastical methods.

The report begins by calling attention to the fact that the Foreign Mission agencies of the American Churches had established intimate co-operative relations before the Federal Council was organized, and it is recommended that instead of a Commission on Foreign Missions after the order of the other Commissions of the Council, arrangements be made for such co-operative relations with the Foreign Missions Conference and its Committee of Reference and Counsel as to meet the needs of a Department of Foreign Missions of the Federal Council.

The report states that when the Commission began its preparation it was under the impression

that there would not be much to chronicle in the way of new co-operative movements during the last four years. As the material has accumulated, however, the Commission has been surprised at the extent to which, during these years, the principle of co-operation has been carried, and rejoices to lay before the Council the astonishing evidence of the prevalence of the spirit of unity and co-operation throughout the work of foreign missions.

The story is then given in brief, beginning with the work of the Continuation Committee of the Edinburgh Conference which had been appointed at the same time as the last Federal Council. This Committee has published without interruption the International Review of Missions and conducted through its Chairman, John R. Mott, in 1912-13, a series of twenty-one interdenominational conferences in the Far East. Provision had been made for committees of co-operation in these districts, which had already proceeded with remarkable effectiveness. The Punjab Council had even decided that all action by the newly constituted Council should not be simply advisory, but unanimously affirmed its decision that the recognition of the standards of comity should be a condition of the admission of a mission to membership in the Council, refusing to reverse this decision, even at the suggestion of the National Council.

The Bengal and Assam Council in 1916 took the following action:

"That while the right of Christians to the ministrations of their own communion is recognized, and while congregations or small gatherings of Christians

isolated from their own communion and located in an area already occupied by some recognized mission should be free to engage in any Christian work of which they are capable, the existence or activities of such congregations should not be regarded as warranting any missionary society in undertaking missionary operations in that field."

China was reported as having greatly strengthened its co-operative relationships. In Japan the already strong federations had developed with remarkable progress.

The next section of the report dealt with the Panama Congress and co-operation in Latin America, and the plans adopted by the Conference of Missionaries and Missionary Boards working in Mexico in 1914, and which had gone a long way in extending the principles of co-operation and unity into its practical work. The Panama Congress had also created a Continuation Committee of the Congress. The plans of this Committee, already in operation, are of great moment in the history of federation.

The annual Foreign Missions Conference of North America was reported as having increased greatly both in interest and in influence during the quadrennium, through the appointment of effectively working committees under the direction of the General Committee of Reference and Counsel.

Union churches in Anglo-American communities had increased their numbers, being provided with pastors by a committee of the Foreign Missions Conference. The Federation of Women's Boards of Foreign Missions of the United States had or-

ganized a General Advisory Commission and four territorial commissions, with headquarters in New York, Chicago, San Francisco and Nashville, had published the magazine "Everyland," not only in English, but in Chinese at Shanghai, and during the summer of 1914 the Federation had conducted twenty-four summer schools for missions with a registration of over 8000.

The Board of Missionary Preparation appointed by the Foreign Missions Conference was reported as having already rendered a service which no denominational agency could possibly have rendered.

The review of interdenominational missionary movements at home was encouraging. The Laymen's Missionary Movement had conducted during the quadrennium two great missionary campaigns, one of which, although conducted in spite of the European war, held conventions in sixty-nine cities.

The Missionary Education Movement had not only facilitated, for all the denominations, the production and distribution of missionary literature, but during the summer of 1916 had held seven summer conferences attended by 1633 delegates.

The Young Men's and Young Women's Christian Associations had extended their co-operative work in various fields, new secretaries had been sent out, new buildings erected in India by the Young Women's Association, the social work had been extended and in Tokyo special service rendered to factory employees and nurses. New city associations had been established in China. The Young Women's Christian Association had also

developed its work in Latin America. Likewise, the Young Men's Christian Association had extended its co-operative activities in many directions. The student associations in the government and mission schools now number 136 in China alone, with a membership of 10,572, of whom 7612 were in Bible classes last year and 1086 were led into church membership.

There have been many new co-operative movements in missionary literature.

Important movements of church unification at home were reported as having far-reaching effect upon the mission field, where in many cases they may have preceded and helped to induce the home movements. In any event, it is clear from the attitude and utterance and the practical procedure of the missionary churches that they will not stand in the way of the program of unification at home. The report presents in full many of these utterances from the foreign field which are exhilarating to anyone who believes in unity, but the putting of these principles into actual practice is the really interesting part of the story that comes from the India National Conference, the Canton Conference, the China National Conference, the General Assembly of the Presbyterian Church in India, the South India United Church, and other similar bodies.

In Japan a three years' evangelistic campaign was the outgrowth of the Continuation Committee Conference. In China the United Church in the Fukien Province is negotiating with the churches

associating with the London Mission with a view to definite organic union.

In the Philippine Islands, where advanced principles of union and co-operation have prevailed from the beginning of the missionary occupation, these principles have during the last four years been put into far more effective action.

The Kikuyu Conference in Africa, while its basis of federation was somewhat qualified on the part of the Church of England by the Archbishop of Canterbury, represented nevertheless a great step in advance.

The report reflects also upon the significance of some of the movements in the last quadrennium in the direction of *rapprochement* between the non-Christian religions, as signs of the dawn of a national consciousness transcending social and religious differences.

The story of co-operation in missionary education on the foreign field, which was startling enough in the report to the Chicago Council, was still more remarkable in this report, and should perhaps be seriously referred to the next conference of representatives of American theological seminaries as a possible solution of some of their problems. It may be that the Christian University at Cairo will offer some help to the problem now facing our denominational colleges.

Even co-operation in medical missions and in philanthropic service, which had become four years ago more than obvious as a requirement for missionary work in the foreign field, had gone on still farther, one of its striking examples being the

service of the Armenian and Syrian Relief Committee.

There was the same story of progress concerning language schools and schools for missionaries' children, co-operation in Sunday school work largely through the World's Sunday School Association, and the report closes with these words:

"The events of the last two years have made humanity deeply conscious of its unity. Nations have been forced to give up the idea that they could live isolated from the rest of mankind or with their national interests detached from the broad movements of humanity. To the uttermost corner of the world the influence of the European War has extended. Mankind recognizes that it is one body in which each member must suffer or profit with every other member. The common experiences of all men have been so deep and piercing as to eclipse their isolated and partisan experiences. The unity of human history and of human life has asserted itself against all that separates it. These unifying forces have collided with the prejudiced tendencies of division. They have not collided with the enterprise of foreign missions. It has always been a movement of co-operation and unity. It has preached the doctrine of the one God and Father and the one Redeemer and Lord of men, and the one body and brotherhood of mankind. It has proclaimed the duty of international sympathy and goodwill. Even in the midst of the divisions and misunderstandings of war it has preserved the catholic mind and the Christian spirit, and has held up before the schisms the loyalty of its unity. In China, where the Continental missions suffered great distress because of the cutting off of their supplies, the missionary agencies of other lands took up the burden. In India the American Lutherans came to the aid of German missions, while the entire mission body in India assessed itself for

funds for the relief of German missionaries who might be in need. To relieve the strain of misunderstanding between Japan and the United States, and to maintain the traditional relationships of common understanding and friendship, a substantial contribution was made in response to the call of the missionaries by the sending of Dr. Mathews, the President of the Federal Council, and Dr. Gulick as a commission of goodwill from the churches of America. The Christian churches working together in the missionary enterprise confront today both the privilege and the duty of unique service to humanity which needs above all else that principle of service and of unity and of love, of which the enterprise of foreign missions is the purest expression."

It would not be inappropriate in this connection to refer to the action of the missionaries of Japan in memorializing the Federal Council with a petition which brought about the appointment of the Commission on Relations with Japan, and at the Federal Council of 1916 the enlargement of this Commission to a Commission on Relations with the Orient. That story, however, will appear in the next section. Reference is made to it at this point to indicate the significance of relationships in international affairs between two such bodies as the Federal Council of Japan and the Federal Council of America.

At the special meeting of the Federal Council in Washington in 1917 Dr. Speer, speaking on the War and the Nation's Larger Call to World Evangelism, not only urged with earnestness that the foreign mission work of the churches should be increased in view of the situation, but made it clear that in the process of reconciliation and re-

construction the Christian bodies in all these lands must act unitedly and that we have open, in missionary enterprise, free channels for interdenominational and international and interracial service, not to be abridged, but to be extended. And the new and immediate task of Foreign Missions is more than ever inseparable from Christian co-operation and unity of action.

International Relations

International Peace was one of the objects of the proposed federation, set forth at the preliminary conference in 1905, by Chief Justice David J. Brewer. At the first official meeting of the Council in 1908 a Committee on International Relations, of which Hon. Henry Wade Rogers was the Chairman, presented a report which was probably the first utterance of its kind on the part of the churches, and which prophesied some of the movements now under serious consideration by the nations, as substitutes for war. At this meeting the second Sunday in May was established as Peace Sunday.

In the summer of 1911 the present General Secretary of the Federal Council held conferences with representatives of the churches in Great Britain and Germany, and in October 1911 the Executive Committee of the Council appointed a Commission on Peace and Arbitration, with Rev. J. B. Remensnyder as chairman, and Rev. Frederick Lynch as secretary, this action being confirmed by the Council in 1912.

The first activity of the Commission was in relation to the peace treaties between the nations, and new literature was created and widely distributed. Dr. Lynch visited Europe, attended several international congresses, and upon his return in 1912 proposed to the Federal Council, in session at Chicago, a comprehensive program which was approved and which included the organization of a general Church Peace League or Union, as well as an international movement among the churches of the various nations. In the year 1913 Peace Sunday was widely observed by the churches, for the first time. In April the Federal Council appointed a special Day of Prayer for the Republic of China, and leading officials of the Council participated in the memorial to the Czar of Russia, asking him to withdraw the murder accusation against the Jew, Mendel Beilis. The most important procedure of this year, however, was the establishment of the Church Peace Union, of which the Secretary of the Commission, Dr. Lynch, became the Secretary.

The year 1914, or at least the early part of that year, was one of important movements. In January 1914, the Administrative Committee of the Federal Council approved the recommendation of the Commission on Peace and Arbitration, authorizing the Secretaries of the Council to participate in the movement which resulted in the Church Peace Conference at Constance and the organization of the World Alliance for Promoting International Friendship through the Churches.

During this year also the special commission on

Relations with Japan was appointed. Rev. Henry K. Carroll was appointed as the representative of the Commission at Washington and Rev. Sidney L. Gulick as a general representative on International Relations.

When, in April, disturbances had arisen in our relations with Mexico, the Commission held a largely attended meeting which memorialized the President, putting "on record our steadfast friendship for the Mexican people, and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest and constant hope. We wish them prosperity and peace." The memorial was expressed in very clear cut terms, and there is reason to believe that it was not without influence in the situation.

The Administrative Committee of the Council authorized the appointment of Rev. Charles S. Macfarland and Rev. Sidney L. Gulick as executive delegates and about forty-five other Christian leaders as delegates, to the Church Peace Congress to be held at Constance in August.

Meanwhile the Federal Council had appointed a Church Committee on the American Peace Centenary, which was getting actively at work.

Various official actions were taken, both by the Commission and the Council, including the signing by the President and General Secretary of an appeal to the churches prepared by the Archbishop of Upsala, Sweden, resolutions sent to the suffering nations and churches abroad, resolutions of sym-

pathy sent to the Hebrew brethren abroad, and other similar appropriate actions.

The report of the Commission relative to the International Church Peace Conference at Constance and London is of deep interest and significance. The Conference had met on Sunday, August 2, 1914, and had continued its meeting later in that week at London. The Federal Council delegation had held a meeting and presented a report to the Council frankly recognizing the situation, but holding steadfast to conviction and hope.

Upon the return of the Secretaries from Europe, a message was conveyed to the President, expressing appreciation of his offer to serve as mediator, earnestly hoping that the American people and institutions would not pursue a course tending to prolong the war, urging upon the churches of all the nations every possible reduction of the horrors of war, endorsing the general principles of the peace treaties in process of ratification by the nations, and especially requesting the President of the United States to appoint a Day of Prayer for the nation. The President complied with this request, a Day of Prayer was appointed for October 4, and a call to prayer was issued jointly by the officers of the Federal Council and the Church Peace Union. Printed prayers were widely distributed and the correspondence at that time from Europe, including Berlin, stated that this action had great moral effect on the other side of the water. The War Relief Movement was immediately taken up by the Council and other similar efforts continued.

Perhaps the most significant matter in the report

for the year 1914, was the organization of the World Alliance for Promoting International Friendship through the Churches, which had been determined upon the very day the war broke out at Constance, further provisions for which were made at the adjourned meeting in London, and which was perfected by conferences held under mutual arrangement both in this country and the European countries during the latter part of 1914.

For the year 1915 the report is mainly that of co-operation with three other commissions: the Commission on Christian Education, the Commission on Relations with Japan, and the American Peace Centenary Committee.

In the early part of the year a comprehensive program had been set forth in a book prepared for the Commission on Peace and Arbitration by Dr. Gulick entitled "The Fight for Peace." The Commission on Christian Education had prepared and distributed the Sunday school peace lessons and the handbook for Sunday school teachers. A representative of the Bulgarian Churches, Pastor D. N. Furnajieff of Sofia, had been sent about the country to deliver addresses and hold conferences.

During the year the Federal Council had submitted to the International Committee of the Young Men's Christian Associations propositions for the distribution of Christian literature among prisoners of war in Europe. The Week of Prayer subjects for 1916 were upon the subject of Peace and Unity.

A widely representative committee had been appointed by the Executive Committee to co-operate

with the American Peace Centenary Committee made up of eminent citizens of the United States, with Rev. Henry K. Carroll as Chairman and Rev. Frederick Lynch as Secretary. This Committee selected Sunday, February 14, as the Sunday to celebrate the ratification of the Treaty of Ghent. Although the National Citizens' Committee practically gave up its celebration, the Church Committee decided to carry it through. A special program was prepared for the Sunday schools; cooperation was secured from the young people's societies; and material was furnished the preachers for use in preparing sermons and addresses on the special Sunday selected. The war situation, however, limited the observance of this day and of the occasion in general.

International relations have considerable place in the report of the General Secretary for the year 1915. Constant correspondence had been carried on with representative leaders of the European churches. Representatives of the French Protestant Churches and of the French and Belgian Home Mission organizations had been received at the offices of the Council. War relief movements had been pursued in many directions, and Sunday, November 14, appointed especially in behalf of the Armenians.

The General Secretary reported similarly for the year 1916, especially regarding his own visit to Europe. The War Sufferers' Relief Campaign had been persistently pursued. Aid had been secured for the Huguenot churches of France and the report contained in the volume entitled "The

Church and International Relations," Parts I and II, reprints letters of appreciation from Christian leaders in all parts of Europe which are distinctively interesting.

In November, at the request of the Executive Committee of the League to Enforce Peace, the writer of this volume had entered into wireless correspondence with Chancellor Von Bethmann Hollweg requesting a statement on the part of Germany as to the attitude of the German government toward a League of Nations to prevent future wars. The Chancellor replied to this request, first by an address before the Reichstag November, 1916, and then in a message through the German Ambassador, stating that this address was his response to the inquiry. In response to a similar wireless inquiry addressed to Professor Adolf Deissmann, a long wireless message had been received from Professor Deissmann expressing his belief that the German people were more and more inclined towards the principle of arbitration, and that they supported the attitude expressed by the Chancellor relative to a League of Nations.

During the years 1916 and 1917 the American Council of the World Alliance has been in a process of rapid development. The Church Peace Union, in addition to its own normal educative work, had offered support toward the development of the World Alliance. At this point, however, attention should be called to the distinctive work of the Church Peace Union itself as recorded in "The Church and International Relations," Parts 3 and 4. Much of the work previously recorded had

received not only co-operation from the Church Peace Union, but financial and moral support. Among its own independent activities during the past three years since its creation, had been the prize essays on Peace, the publication and distribution of a great variety of literature, the issuing of appropriate messages to the churches, the pursuit of inquiries among the churches as to the attitude of the pastors and of the churches in general, the holding of conferences, secretarial visits to theological seminaries, the holding of peace institutes, the development of localized work in several important cities, the holding of the International Peace Congress in San Francisco, and participation in conferences in co-operation with the World Alliance and the Commission of the Federal Council. The Church Peace Union had also furthered the organizations in other countries, rendered them financial and moral support, and arranged for constant visitation to them.

The volume entitled "The Church and International Relations," volume 3 of the Library of Christian Co-operation, tells an interesting story of the international organization of the World Alliance. The international organizer, Professor B. F. Battin, has been constantly visiting the Christian leaders of all the nations in Europe ever since the war broke out. National organizations have been formed in Great Britain, France, Germany, Italy, Switzerland, Holland, Denmark, Sweden, Norway, Russia and Finland, and these bodies are pursuing their work with, of course, varying success. In August, 1915, the International Committee had

held a meeting at Berne, attended by representatives of several nations, including Germany and Great Britain. At this meeting the World Alliance proceeded to final organization.

Four publications are issued: "Goodwill," by the British Alliance; "Die Eiche," by the German Alliance, "International Christendom," by the Dutch Alliance, and "Freds-varden," by the organization in Denmark. The international organizer, Professor Battin, returns from time to time both to London and to America, to report to the international secretaries and sections of the International Committees, in those countries.

The American Council of the World Alliance first came together at Garden City, L. I., in April, 1916. After the conference, in the course of which there were many notable utterances by the 150 or more delegates present, resolutions were passed urging an effective program for international justice and goodwill among the churches, the careful study of the Oriental problem and other similar measures, an Executive Committee created and a campaign of education authorized which has since been conducted under the chairmanship of Rev. William P. Merrill, with Drs. Lynch and Gulick as the secretaries of the American Council. This campaign is now in progress. Courses of study have been issued, including a course of study in World Constructive Statesmanship, a clear cut program has been laid out for the churches, a largely attended conference of women has been held and other similar measures initiated.

The Church Peace Union, the World Alliance,

and the Federal Council Commission on International Justice and Goodwill, and also the Federal Council Commission on Relations with the Orient are working in co-operative relations, without duplication and with the effectiveness that comes from such co-operation.

The World Alliance has an International Committee which is, of course, independent of all the national organizations. The American Council of the World Alliance and the Commission on International Justice and Goodwill of the Federal Council act to all practical intents and purposes as one body, having a joint executive committee. The American Council of the World Alliance, moreover, includes members of denominations which are not constituent parts of the Federal Council. The literature of the two bodies, however, is a common literature. The American Council of the World Alliance is therefore made up in such a way as to facilitate both national and international association among the churches, and also to include all of those Christian bodies in sympathy with its work.

Any attempt to reproduce the closing section of the report of the Commission on Peace and Arbitration to the Federal Council at St. Louis in December, 1916, would fail. It deals with the duty of the churches of America in the light of national and of world conditions. It treats in a simple and statesmanlike manner the world's confusion, approves several modern proposals for the new order, but insists upon the urgency of its own task. All these movements will fail unless they

are permeated through and through with Christian international idealism. To infuse this into all world movements is the distinctive and supreme task and duty of the Christian church. The time has come for mobilizing the Christian forces of America and of the world for establishing Christian Internationalism.

The section entitled "The World's Confusion" ends with this question:

"Have Herod and Pilate conquered? Do we abandon the leadership of Jesus? Is the God and Father of our Lord Jesus Christ driven from His throne? Darkness indeed covers the world. The rocks are riven. The earth is shaken. The veil of the temple is rent from top to bottom. Do these things mean that Christ is dead and will be buried and lost forevermore? Or will he rise again? Shall we see the Son of Man sitting in power and coming on the clouds of heaven?"

The report next presents "Our Confession" of past failure, and then passes on to "Our Grounds of Hope."

"Jesus of Nazareth stands today as He has ever stood, the heaven-sent Leader and Savior of mankind, the one who alone has the words of eternal life. However unfaithful His followers, He Himself has been true. No principle of His has proved deficient or false. . . . Something has indeed collapsed, but it is not the Christian gospel. The doctrine of force has broken down. The doctrine of love still stands. The ideals of Mars have faded, the ideals of Jesus in undiminished splendor shine on. We are face to face with the wreck of unchristian diplomacy. We look upon the nemesis of antichristian principles. The rain

has descended, the floods have come, the winds have blown, and have beaten upon the house which short-sighted statesmen have builded, and it has fallen and great is the fall of it. We ponder again the apostolic affirmations: 'Other foundation can no man lay than that which is laid, which is Jesus Christ.' 'Neither is there any other name under heaven, that is given among men, wherein we must be saved.' "

We have the dawn of a new era in human history, and in the light of it the report proceeds with "Our Principles and Our Ideals."

"Jesus has shown us the way of life—for nations no less than for individuals. He calls us to forgive those who wrong us, to love those who hate us, and to help and to pray for those who would harm us. He has shown us how to conquer hatred, how to turn enemies into friends. He calls us to a life of universal brotherhood."

In virile language the report sets forth those principles which Christianity rejects and follows with "The Affirmations of Christianity."

The next is "Our Program" of Christian consecration, sacrifice, generosity, legislation for the adequate protection of aliens, equality in the treatment of all nations, the moral and spiritual care of the army and navy, the re-establishment of world relations and world organization, and finally, in the light of all these, the mobilization of the forces of the churches.

In the concluding chapter, the report proposes:

"(1) The abandonment of selfish nationalism, with its distorted patriotism, its secret diplomacy, its double morality, its demoralizing spy system, and its frank and brutal assertion of selfishness, of unlimited sov-

ereignty, and of the right to override and destroy weak neighbors; and

"(2) The adoption of a Christian nationalism, a Christian patriotism, and a Christian internationalism, which assert the familyhood of nations, the limitation of sovereignty, and the right of all nations and races, small and great, to share in the world's resources and in opportunity for self-directing development and expanding life,"

and ends in these words:

"We exhort, therefore, all men everywhere to repent and believe the gospel. Let us believe with the heart that God is indeed our Father, that all men are our brethren, and that the nations live under 'a canopy of love as broad as the blue sky above.'

"We implore men everywhere to hope. If the old hope is dead, God can beget us unto a living hope. We can, through disappointment and disillusionment, rise into a better hope. Why should Christians be despairing when we know that omnipotent love is on the throne, and that all things work together for good to those who love God?

"We beseech all men throughout the world to love. Hearts everywhere are feverish and restless. Multitudes are filled with rancor and resentment, some of them with bitterness and venomous hatred. It is time to ponder again the measure of the divine forgiveness, and to remember that while we were yet sinners Christ died for us. Each of the warring nations has stirred many hearts throughout the world to indignation and contempt, and we all need to listen to the apostolic exhortation: 'Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.'

"We call all men everywhere to prayer. 'More things are wrought by prayer than this world dreams

of.' Let us pray for ourselves and for others, for our own nation and for other nations, especially the nations which are being lacerated by the scourge of war, and let the burden of our prayer be that the mind may be in us which was also in Christ Jesus, so that we, like Him, may become obedient unto death, that through us the kingdom of God may more fully come.

"There is only one Christian way of overcoming evil, and that is by good. There is only one Christian way of conquering hate, and that is by love."

Upon the presentation of this report, the Council of 1916 passed resolutions instructing its Commissions on International Justice and Goodwill and on Relations with the Orient to continue especially their work of informing the churches and the people, directed the Commission on International Justice and Goodwill to co-operate fully with the American Council of the World Alliance, passed resolutions calling for a Federal Commission by the government on Oriental Relations, recommending the establishment of a Commission by the Federal Council on Relations with Mexico and Latin America, protested against the misuse of the press for arousing ill feeling in international relations, provided for the creation by the Federal Council of a Commission on Oriental Relations, requested the Christian people of America to pray for permanent peace and justice at Christmas time, and changed the name of the previous Commission on Peace and Arbitration to the Commission on International Justice and Goodwill, of which President W. H. P. Faunce is the chairman.

It has sometimes been flippantly remarked that "the churches have done nothing." Anyone who

will make a careful study of the two volumes in the Library of Christian Co-operation entitled "The Church and International Relations" will surely feel that this charge is unfounded, at least so far as the Federal Council and co-operating bodies are concerned.

The resolutions adopted by the Council of December, 1916, are being brought into practical operation, and the World Alliance and the Federal Council Commission on International Justice and Goodwill, are proceeding with their work looking toward the coming day of reconciliation and reconstruction.

It is also fitting to record certain efforts which were made just before the declaration of war by the United States. Wireless messages were sent by American Christian leaders to the German Chancellor, Foreign Minister, and to Christian leaders in Berlin, urging such a statement on the part of Germany as would make possible a conference of the nations. Had there been compliance with these earnest persuasions, it might not only have prevented participation in the war by our own nation, but might have secured justice and peace without further prolonged bloodshed. This is probably not the time to set forth these procedures in detail, but only to say that up to the last moment representatives of the churches did their utmost. Meanwhile the World Alliance organizations in all the nations are holding their forces together, watching for the day when the movement initiated at Constance at the very beginning of the war, may proceed to its fulfillment.

Thus do the boundaries enlarge, and the national federation of the churches leads the way towards an international movement of Christians which, it is devoutly hoped and believed, will lead to International Christianity.

Relations with the Orient

The volume entitled "The Church and International Relations—Japan" is the story of a unique and significant movement of the churches in relation to international affairs. That foreign missions will play, and indeed have played already a large part in international relations, no one will be disposed to deny. It is, therefore, entirely natural that the missionaries should express concern whenever international relationships between this nation and a nation in which the American churches have missions, are in any danger.

The Federal Council of the Churches of Christ in Japan, the Federal Council of the Churches of Christ in America, and the Federated Missions of Japan have been for several years cultivating a relationship of mutual esteem and practical co-operation. It was, therefore, natural that American missionaries in Japan should express to the American Federal Council their concern regarding relationships between the two nations.

In 1913 several memorials were received by the Federal Council from bodies of American missionaries in Japan, expressing deep solicitude concerning the relations of the moment between Japan and America, and urging that the Federal Council

"appoint a Commission to study this whole question in its relation to the teachings of Christ and that it seek to rally the Christian forces of the United States for the solution of this problem and for the promoting of such measures as are in accord with the highest standards of Christian statesmanship." Following this the Rev. Sidney L. Gulick, for twenty-six years a missionary in Japan, came to America and appeared before the Executive Committee in Baltimore in 1913.

After full consideration the Federal Council appointed a Commission on Relations with Japan, composed of ministers and laymen whose wide acquaintance with the problems involved seemed to insure wise as well as effective action, with Hamilton Holt as chairman. Arrangements were made whereby Dr. Gulick consulted and conferred widely from one end of the country to another. Professor H. A. Millis, well-known as an investigator for the government, was sent to the Pacific Coast for study of the Japanese situation, his report being the volume entitled, "The Japanese Problem in the United States."

Rev. Frank Mason North, Chairman of the Exexutive Committee, and Rev. William I. Haven, Chairman of the Administrative Committee, were authorized to act for the Commission during their visit to the Orient in 1914, and Rev. Doremus Scudder of Honolulu came to the United States under invitation of the Commission to co-operate in the educational work of Dr. Gulick.

In the early part of the year 1915, a Christian Embassy was sent to Japan, consisting of the

President of the Federal Council, Shailer Mathews, and Dr. Gulick, bearing a letter from the Federal Council in America to the Churches of Christ in Japan which, being the first of its kind, may well become in history an historic document.

The report of the Embassy upon its return, after something like 225 conferences and addresses, was of deep interest. A private letter from Dr. J. L. Dearing, secretary of the Federated Missions, gives some light as to the impression left by the visit of the embassy.

"It is too early yet to properly estimate the value of this embassy. I am sure, however, that I am not wrong in saying that it far exceeds in significance what the promoters anticipated, or what Dr. Mathews and Dr. Gulick dared to hope. Certainly, we in Japan have been amazed at the result. It scarcely seems possible that two men coming in an unofficial capacity as far as the government is concerned, could do so much to allay suspicion and develop a confidence on the part of the people generally toward America, which had become decidedly shaken."

The following excerpt from a note from President Ibuka to Dr. Gulick, confirms Dr. Dearing's statement:

"There can be but one opinion in regard to the inestimable value of your recent mission. A flood of light has been shed on the problem. That is of course the first thing in order to the right solution."

This is perhaps the first time since the Apostolic Age that an Embassy of this kind has ever been sent from one nation to another, and as the missionary churches in Japan have noted in their re-

ports, it is the first time that missioners have come to foreign mission churches, not as patrons and teachers, but as official delegates from the churches of one nation to the churches of another.

The difficulties under consideration, between the two nations, are of course largely economic and in them the organizations of labor are involved. Through the instrumentality of the Christian Embassy to Japan, fraternal delegates were sent from workingmen's organizations in Japan, not only to the annual convention of the American Federation of Labor, but also to the California Federation of Labor, and were cordially received two successive years by the American Federation of Labor.

Meanwhile Rev. D. Ebina came to America under the auspices and at the expense of the Japanese Association of America, entirely Japanese in its organization, to do evangelistic work among Japanese on the Coast. Dr. Gulick went to Hawaii, where he made an investigation and report of the situation in that territory. In 1915 he again visited the Pacific Coast and reported back the results to the Commission. At this time, after reviewing the entire work of the Commission, the Administrative Committee issued the following statement to the constituent bodies of the Federal Council:

"Two years have now elapsed since the appointment by the Federal Council of its Commission on Relations with Japan, which action, it will be remembered, was taken in response to a memorial from American missionaries in Japan. A notable work has been done by this commission, not only in Japan itself through the sending of our Christian embassy to that land a year ago, but also by the wide campaigns both before and

after the embassy of our special representative, Rev. Sidney L. Gulick. Although much has been accomplished, much still remains to be done. We earnestly invite the serious attention of our entire constituency to the moral questions and the questions of Christian China and Japan. These questions cannot be solved by diplomacy alone. They can be solved only by national application of the Golden Rule to our relations with these lands. While the Federal Council is concerned solely with the Christian principles involved and can assume no responsibility for specific legislative proposals, we urge, nevertheless, upon the leaders and the membership of our constituent bodies as Christian citizens the careful study of the proposals for comprehensive immigration legislation that have been worked out by Dr. Gulick, and also of any similar proposals looking to the solution of these problems in a way thoroughly honorable to the peoples concerned.

"We regard it as of the highest importance in maintaining right relations through the coming decades with Japan and China that the United States shall pursue an Oriental policy, the fundamental principles of which shall be the just and equitable treatment of all races. To this end we suggest that Christian citizens in all parts of America urge their representatives in Congress to take up at an early date the entire immigration question and provide for comprehensive legislation, free from race discrimination, covering all phases of the question (such as the limitation of all immigration and the registration, distribution, employment, education, and naturalization of immigrants), in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the people of all nations."

In the fall of 1916 a conference was held, called by the World Alliance and the Federal Council Commission on Peace and Arbitration, on Ameri-

can Oriental Problems. It was attended by representative missionaries from China, from Japan and Korea, secretaries of foreign mission boards and a number of eminent citizens. The whole situation was reviewed and this conference ordered a memorial to the President and Congress urging the appointment of a Federal Commission on Oriental Relations to consult with similar commissions from Japan and China.

Meanwhile the membership of the Commission on Relations with Japan was enlarged to include members from all sections of the country, including the Pacific Coast. In order that the purpose of the Federal Council might be made as clear as possible the following statement was issued under date of March 30, 1916, by the president and general secretary of the Federal Council:

"The Federal Council of the Churches of Christ in America can have no political platform and cannot in any sense engage in politics. As representing the religious attitude of mind of the Protestant churches of the country, it is, however, endeavoring to make plain the fact that nothing in human life is free from Christian principles. International relations, as truly as individual relations, are of religious importance.

"Because of its conviction that one means of building up permanent peace is the establishment of Christian sympathy and Christian understanding, the Federal Council has planned closer relations with the Christians of various countries for the purpose of co-operation in the application of principles of Christianity to the relations of nations.

"As a part of this general plan representatives of the Council are in constant communication with representatives of the Christian bodies of Europe. The general

secretary of the Council, Dr. Charles S. Macfarland, has recently returned from a personal visit to the leaders of Protestant churches in Holland, Germany, Switzerland, France and Great Britain.

"In pursuance of this policy for the promotion of right international relations, the Federal Council has established a movement to deal with the entire question of the responsibility and work of the churches for the relief of sufferers from the war. As occasion may arise other special commissions will be established to deal with special international problems.

"When the diplomatic relations between America and Japan became somewhat disturbed more than two years ago, the Federal Council, in response to an appeal from missionaries in Japan, deemed it wise to establish the Commission on Relations with Japan.

"A year ago the Council sent an embassy to carry its Christian goodwill to the Christians of Japan, and through them to the Japanese people. This embassy was given every opportunity to express the American attitude of mind to the Japanese people. The interest in its message and mission was uniformly great on the part of the Christian churches, the people, the educated classes, and the government. It was universally felt and expressed that the time had come for the emphasis of Christian principles in the specific relations which exist between the United States and Japan.

"But the matter obviously cannot rest in general principles. Christianity must express itself in concrete programs. We not only wish to give justice, but we wish to know how justice is to be given. To this end the embassy to Japan, in a long series of conferences and in correspondence, obtained the general attitude of mind of leaders of Japanese thought as to a proposed general policy governing immigration into the United States.

"This policy is set forth in detail in a pamphlet by Dr. Sidney L. Gulick, entitled "A Comprehensive Immigration Policy and Program." This policy is an attempt to find some practical way of bringing Christian principles to bear, not only upon relations between

America and Japan, but between America and all countries from which immigrants are likely to come.

"This proposal is acceptable to Japanese leaders. Adequate proof of this is in the hands of the commission.

"The question, of course, arises whether such a policy would be acceptable to California and other coast states where the tension due to Japanese immigration has been somewhat pronounced. This attitude can now be seen from the letters and actions of leading citizens and bodies on the Pacific Coast presented in Dr. Gulick's report on his visit to the Coast.

"It will, of course, be understood that the various proposals which are set forth by Dr. Gulick and others who approve them, are published rather than officially adopted by the Federal Council, which is concerned only with the general ethical principles involved. As a Council it expresses no opinion regarding the advisability or the possibility of any of the plans suggested by the various participants in the discussion. It circulates them simply as proposals worthy of thoughtful attention by Christian citizens."

As has been already noted, the Federal Council, at its quadrennial session in 1916 enlarged this Commission to a Commission on Relations with the Orient, of which Rev. William I. Haven is chairman, with Fletcher S. Brockman, for many years in China, and Dr. Gulick as Advisory Secretaries.

During the year 1917 the Commission has met, planned out its work, much of which is merely a continuation of that of the previous Commission, and has initiated a new movement of a general nature which may include all people in sympathy with it, for the proper protection of and for consideration of the interests of all aliens.

The work of the Commission on Relations with Japan is probably far more widely known in Japan

than among even the pastors of America, and recent correspondence from China as well as Japan expresses the warmest approval of the creation of the new Commission on Relations with the Orient. The great awakening of the Eastern world will offer a great opportunity to the churches of America to help in shaping this new life.

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VII

THE FEDERAL COUNCIL IN TIME OF NATIONAL EMERGENCY

FROM the very beginning the Federal Council, without violating Protestant principles of the separation of church and state, has sought to fulfill its national duties. It has not hesitated to exercise "the right of petition" to the government. Indeed, as far back as the reports of 1906 and 1907, before the Council was finally organized, we find the American churches, through the Executive Committee of the Inter-Church Conference on Federation, making their effective pleas at Washington relative to conditions in the Congo Free State.

There are many natural interests of the churches which are also the interests of the government, as, for example, to take an outstanding case, the matter of home missions among the Indians. Therefore very early, an Advisory Committee of pastors and laymen in Washington was appointed, followed, as has already been recorded, by the establishment of the Washington office.

Shortly after the declaration of war by the United States, overtures came from local federations, ministerial associations, and other elements of

the constituency of the Federal Council, resulting in the calling of a special meeting of the full Council at Washington May 8 and 9, 1917:

"For prayer and conference;
To prepare a suitable message for the hour;
To plan and provide for works of mercy;
To plan and provide for the moral and religious welfare of the army and navy;
To formulate Christian duties relative to conserving the economic, social, moral and spiritual forces of the nation."

In addition to the Federal Council, representatives for joint conference were invited from cooperating and related bodies.

The temper and spirit of the meeting has already been recorded as well as its actions. A digest of the message of the Council, however, should find place in this volume. It was as follows:

I. OUR SPIRIT AND PURPOSE

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and their wholehearted allegiance. As American citizens, members of Christian Churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us therefore rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our

divine Lord, who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down his all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred or bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What now is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and wholehearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty and brotherhood;

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come:

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit to which, as Christians, we are specially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, the observance of the Lord's Day and the study of the Holy Scriptures, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given

Himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him His ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of goodwill of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and to make of the kingdoms of the world the Kingdom of the Christ.

II. OUR PRACTICAL DUTIES

Army and Navy. For the moral and spiritual welfare of the army and navy the churches are in chief measure responsible. They should therefore cultivate a close relationship to the army and navy chaplains who are the accredited ministers of the churches and should dignify and strengthen their service. They should cordially sustain and reinforce the work of the Young Men's Christian Association, which is an especially equipped and well-tried arm of the church for ministering to men in the camp. They should also sympathetically support the plans of the American Bible Society to make the Scriptures available for every soldier and sailor of the army and navy.

The liquor traffic. In this time of crisis the Federal Council urges the churches to use their utmost endeavors to secure national prohibition as a war measure, demanded alike by economic, moral and religious considerations. The liquor traffic consumed last year foodstuffs sufficient to feed 7,000,000 men for a year, required the toil of 75,000 farmers for six months to furnish these foodstuffs, engaged 62,920 wage-earners needed in legitimate industry and exacted a heavy toll of life. The nation cannot afford this economic and moral waste.

The social evil. War increases lust and its deadly consequences. The efforts of the government, of the

Federal Council and of the Young Men's Christian Association to prevent its development in mobilization camps will not fully succeed unless the nearby churches and allied organizations see that vice and liquor are repressed in their communities and unless they assist in providing wholesome social and recreational activities for the men. All the churches will need to watch lest the excitement and strain of the hour lower the sex standards of the community.

Relief work. The increased suffering of war time demands increased gifts and service. The churches should organize themselves to strengthen the American Red Cross by membership and the preparation of supplies, to care in friendship for all the needs of the families of men in national service, to increase their gifts to foreign war relief and to those European religious bodies which the Federal Council is already assisting.

Child welfare. To meet the depletion of war the vitality of the rising generation needs to be conserved and developed. It is more important than ever for the churches to aid in removing the community conditions that make for defective lives, and in securing sound measures of health and sanitation, of housing and nourishment, of recreation and education. The mobilization of youth for increased food production affords a starting point for permanent community provision for the recreational and vocational needs of young people.

Increased production of food. The world is short of food. The safety of the nation and the outcome of the war depend largely upon our ability to increase the crops. This is an urgent national duty. The suburban and rural churches may well call the people together to consider community plans to this end.

Prevention of waste. In face of the world need, extravagance and luxury are criminal, but productive business should be maintained at its fullest possible capacity. The simple life, which is a permanent obligation for the followers of Jesus, becomes in this emergency an imperative necessity. The women of the churches may

well get together to consider and recommend sound economies in food and clothing.

Industrial standards. The labor power of the nation must be conserved or the needed increase in production cannot be secured, as England has discovered. The industrial standards set up by the Federal Council and its constituent bodies must be maintained. All cases of seven-day work, of lengthened working day, of the employment of children and young people under sixteen, or of women in the new hazardous industries, should at once be reported to local authorities or to the National Council of Defense.

Justice in distribution. The churches should stimulate the community conscience to demand that all speculation in the necessities of life be eliminated, that all attempts to secure unjust profits be checked and that the hoarding of food-stuffs be prevented. Government action to this end should be heartily supported.

The cost of war. The burden of war cost must be evenly distributed. The principle of universal service has been applied to life in the raising of troops. It should therefore be applied in the same manner to wealth and ability.

Safeguarding democracy. If we are to advance democracy throughout the earth we must first exemplify it in the nation. It must not be denied, either in industry or in government. Even in the strain of war, the abuse of free speech is not so dangerous as its suppression, and nothing should be permitted to destroy the dearly bought right of freedom of conscience. One of the patriotic duties of the Christian pulpit is continuously to develop in the people the determination that this war shall end in nothing less than such a constructive peace as shall be the beginning of a world democracy.

Immediately following this meeting, a joint committee was arranged with the War Work Council of the Young Men's Christian Association in order that there might be the fullest co-operation.

A tentative committee was appointed on Religious Work in the Reserve Training Camps and for work around the camps. Provision was made to constitute a large corps of voluntary chaplains. A message was sent out on food conservation at the behest of Mr. Hoover, the Red Cross campaign was promoted and the Washington office set up a staff to secure the regular chaplains for the army and navy, according to arrangements with the several denominational committees on chaplains.

The Commission on the Church and Social Service began its work for the conservation of social and industrial standards during the war; the Commission on Inter-Church Federations proceeded towards organizing the churches around the camps so that they might fulfill their denominational responsibility through effective co-operation, and, especially, the various denominational national commissions were invited to utilize the Federal Council to bring about joint action where such would be most effective in pursuing their task.

The volume containing the utterances and the full message of the special Washington meeting, entitled "The Churches of Christ in Time of War," was published in the hope that it might help to guide the churches. The Commission on Temperance began its "Strengthen America Campaign" and brought together all the temperance organizations for work in connection with the army and navy. Camps were visited, the churches in localities where new camps were to be established were consulted, and it soon appeared that

the multitude of new duties to be undertaken by the Federal Council would call for additional equipment and for increased administrative machinery.

The Administrative Committee therefore authorized the President of the Council to appoint a War Work Commission of one hundred, after consultation with the constituent bodies and their several agencies, the scope of the Commission being considered under the following items:

The importance of general leadership on the part of the church;

The work of war relief in connection with the Red Cross and other bodies;

The selection and training of chaplains;

The distribution of religious literature;

The services of outside preachers in connection with the camps;

The moral and religious conditions in communities surrounding the camps;

The provision of voluntary chaplains for the reserve officers' training camps, and other religious work in connection with such camps;

Temperance movements;

The relations between the home churches and the men at the front;

The care of the families of the enlisted men upon the part of the churches;

The maintenance of the work of charitable organizations;

The preservation of industrial standards;

The preparation of war manuals and similar literature for pastors and church workers;

The consideration of interned aliens;

Preparation for the work of reconstruction after the war;

The appointment of missioners to go abroad with the troops;

And other similar work.

This Commission has been appointed, and is made up of about one hundred of the strongest Christian laymen and pastors in the nation, with Robert E. Speer as its Chairman, and Bishop William Lawrence as Vice Chairman. It brings together the official representatives of the denominational War Committees, thus uniting the denominations for such work as could not be done effectively by independent action. It is also constituted in such manner as to insure co-operation with the Young Men's Christian Association, the Young Women's Christian Association, the American Bible Society and other bodies. It may thus serve as a Federal clearing house, inspirational and stimulating influence, and so far as may be desired, as a directing agency for all the Christian work of the nation in relation to the war. By its relationship with such agencies as the National Commission on Training Camps, the other government departments and other social agencies, it will help to unify all the moral agencies in their war work.

Moreover, by the exercise of a certain freedom of relationship called for under exceptional conditions, it can, as the case may arise, unite its forces without ecclesiastical limitations, with those of other religious bodies seeking the same ends in the service of the nation and the world. Arrangements are being made, at the time of writing, to bring the Commission together, and it may therefore be appropriate to close this record of progress at this point, that it may begin anew with the work of this Commission, perhaps the most important ever

appointed to represent the Churches of Christ in America.

At the time that this volume goes to press, the Federal Council Offices in Washington bear marked resemblance in their rather feverish activities, to all other offices at the National Capital. Plans for a conference of chaplains to better prepare them for their service, measures to increase their number in view of the increased size of the regiments, are under consideration with the departments, and the special committee of which Bishop Lawrence is chairman has been to Washington for full consultation with the President, the Secretary of War and the Secretary of the Navy.

The offices in New York are largely engaged in similar work, Secretary H. H. Gill is already in charge of the Temperance Movement in the army and navy, the Strengthen America Campaign promises success, the churches and educational institutions are being rallied to support the congressional amendment needed to protect them from the measures of the Income Tax and the Federal Council is gradually adjusting itself to its new opportunities and duties in time of war, and is bringing them into line with its normal work.

International relations are deepening, the Council awaits the coming of the delegates from the Huguenot churches, and in many directions opportunities are presenting themselves for such action as can be taken only by some representative body of the churches.

Meanwhile the denominations are appointing their War Commissions and Committees for Na-

tional Service and there is quickened activity among the local churches. To co-ordinate these movements and save them from duplication and confusion and help them to supplement each other, is the obvious task of the representatives of these bodies and churches, with the Federal Council as a common ground.

Conclusion

The writer, in this volume, has only attempted to tell a plain simple story. He has not sought to interpret this record. The prophets of Christian unity may allege that we have not gone very far along their road. A recent missionary leader has indeed said that the movement for federation is as yet little more than an heroic attempt on the part of a relatively limited group of leaders, and that the churches themselves are not thoroughly behind it, and that these leaders do not represent, in this sense, the churches. Consider the matter, however, for a moment, in historical perspective. We are now observing the four-hundredth anniversary of the Protestant Reformation. For about 375 years of that period the process was largely that of disintegration, and the cultivation and multiplication of denominations working largely in isolation, or, worse still, in competition and almost never in co-operation. The Federal Council has been in existence less than a decade. If we think of that decade, or, more particularly, if we think of the past four years, which constitute mainly the record of this volume, over against those 375

years of Protestant disintegration, it may be that this volume is not inappropriate in its use of the word "progress" to represent the story of the past quadrennium.

Moreover, this volume deals solely with concrete matters and does not attempt to portray the larger progress of that larger field of denominational co-operation of which the Federal Council is but the outstanding expression. It does not express the spirit and state of mind created by the Council and cannot do more than suggest the unseen forces which are at work and which, it may be, are working faster than any of us realize.

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